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The New-Church Review

The New-Church Review is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's Second Coming to save mankind.

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THE

NEW-CHURCH REVIEW

VOL. XXIV] JULY, 1917 [No. 3

THE VALIDITY OF OUR ORDERS, AND THE DOCTRINE OF APOSTOLIC SUCCESSION

BY REV L. ERIC WETHEY.

WHEN the Lord founded, upon the rock of the truth, "Thou art the Christ, the Son of the living God," the only Christian Church which He ever founded, He took twelve men and "ordained" them, that "they should be with him, and that he might send them forth to preach." (Mark iii, 14.) "He gave them power." "Whom also he named apostles." (Matt. x, 1; Luke vi, 13.) Out of all that followed Him these were "chosen." (*Ibid.*) One example of how the Lord used them in His service is found in the feeding of the multitude, when "He blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude." (Matt. xiv, 19.) "These twelve Jesus sent forth, and commanded them." (Matt. x, 5.)

Besides the appointing of these twelve whom He called apostles, "the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come. . . . Heal the sick that are therein and say unto them, The kingdom of God is come nigh unto you." (Luke x, 1, 9.) Similar directions are also given to the twelve. "He called unto him the twelve, and began to send them forth by two and

two, and gave them power over unclean spirits. . . . And they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." (Mark vi, 7, 12, 13).

Thus the Lord established His "Ecclesia" on earth. These were the first men to whom He entrusted the preaching of the Gospel. There is a distinction also between His charge to the twelve and His charge to the seventy.

Again at Ascension, the Lord sends forth the eleven, giving them commandment to baptise all nations, "teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii, 20.) On account of this ordination to the work of baptism and teaching, as well as His command concerning the Holy Supper, "This do, in remembrance of me," "They went forth and preached everywhere, the Lord working with them and confirming the word with signs following. Amen." (Luke xxii, 14, 19. Mark xvi, 20.) Through the real presence of the Lord in His glorified Humanity, the work they did was blessed and prospered.

In this way the Priesthood of the Lord's own Christian Church began. In the above passages we see the specific functions of the Priesthood committed into their hands, and carried out by them, the Lord Himself being within their works and confirming all that they did with Divine approval.

It became necessary, after the Ascension, to appoint another disciple in the room of Judas Iscariot. Directed by the Lord they set to work to complete their sacred number of twelve. Knowing as they did that their own appointments were from the Lord, they did not attempt to appoint a successor in their own strength. They relied upon a scriptural precedent and appointed two, praying that the Lord would shew "whether of these two thou hast chosen . . . and the lot fell upon Matthias, and he

was numbered with the eleven apostles" appointed by the Lord, who was with them, confirming His Word, with this sign. (Acts i, 15–26.) The eleven did not lay their hands upon Matthias. Rather they relied upon the Lord's confirming the choice, or more truly, ascribed to Him the direction of the lot, and when it fell upon Matthias they straightway accepted him as the one appointed. "He was numbered with the eleven apostles," made an apostle as the Lord had made them apostles.

Then came the descent of the pentecostal fire, and they went forth as the Lord's own appointed teachers, the first priests of the Christian Church, with the people "continuing steadfastly in the apostles' doctrine and fellowship." (Acts ii, 42.) "The multitude of them that believed were of one heart and of one soul." (Acts iv, 32.) Great power accompanied all that they did, proof of the Lord's confirming presence.

Matters of detail in connection with the ordering of the Christian community led them finally to call the faithful together, and to request them to choose "seven men of honest report" (vi, 1–6*). Stephen, the first martyr, was one of these. Their duty was to take charge of the daily ministration in connection with the common treasury and to see that all needs were provided for (iv, 35).

Another of these seven, Philip, then sets out for Samaria, preaching and baptising (viii, 5, 12). Philip also baptised the Ethopian (viii, 38). When news came back to the apostles of Samaria's acceptance of the Gospel, they sent Peter and John, who confirmed the new followers, laying their hands upon them, so that they received the Holy Ghost, which is the baptism of fire (viii, 14–17). Here we see a difference of functions in that Philip baptising and teaching is followed by two of the apostles whose confirming enables the Holy Spirit to descend.

* References not denoted are to the Acts of the Apostles.

Barnabas and Mark go forth together (xi, 22, and xv, 39). Paul and Silas form another couple (xv, 40). Agabus is spoken of as a prophet, as are also the daughters of Philip (xi, 28; xxi, 11; xxi, 9). In the course of their travels Paul and Barnabas "ordained them elders in every church" (xiv, 23).

In all these accounts it must be borne in mind that the apostles did not possess any ordaining power. The ordaining power was the Holy Spirit itself, as the "Acts of the Apostles" itself declares, and our doctrines also teach. All that they did was rendered valid through the fact that the Lord was with them, confirming His Word with signs following. But the Holy Spirit was nevertheless given through them, as narrated in viii, verses 14 to 17. The Lord was using the apostles in their ministry as He had used them when feeding the multitude. The apostles accompanied the giving of the Holy Spirit with the act that represents its transference, the laying on of hands.

And yet the giving of the Holy Spirit was not confined to the twelve. In chapter ix, the Lord sends Ananias, who was not an apostle, nor even one of the seven, to Saul of Tarsus, upon whom he laid his hands, so that Saul received the Holy Spirit, and whom he also baptized. The Lord said of Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (ix, 15). Nothing is said as to whether Ananias had ever received the Holy Spirit through any act of the apostles. Nevertheless the Lord, who "appointeth . . . whomsoever he will" (Daniel v. 21), sent this man to bring the great Paul into the Christian Church. Although Paul received his sight and received the Holy Spirit through this act of Ananias, he was not set apart as one of the Church's distinctive teachers until later, when certain prophets and teachers in Antioch were commanded by the Holy Spirit to separate Paul and Barnabas, for whom

they then prayed, and upon whom they laid their hands, so that the Holy Spirit again descended (xiii, 1–3). The men who ordained these two were not themselves ordained by the apostles, being simply teachers and prophets, yet the Lord set them aside for this duty of sending out Paul and Barnabas, of whom it is said, " So they, being sent forth by the Holy Ghost, departed unto Seleucia " (xiii, 4).

The apostles, however, were recognized as the superior leaders of the Church, just as they became its first bishops. This is seen in Peter's and John's going to Samaria to confirm the work of Philip, as also when Paul and Barnabas, ordained in Antioch, go to Jerusalem for the express purpose of receiving advice from the apostles in the matter of circumcision, and return to their own charges with the decrees issued by the apostles (xv, xvi, 4). On their return they are accompanied by two prophets, Judas Barsabas and Silas (xv, 22, 23). On coming to Ephesus Paul finds many baptized with John's baptism, whom he re-baptizes into the name of the Lord, or rather baptizes these people who have already been externally made members of the Church. After baptizing them, " in the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied," thus the second time receiving the pentecostal outpouring (xix, 1–7. Cf. also True Christian Religion, n. 690.)

From these many instances, it can be seen that the Holy Spirit was the ordaining power, and that it was not in the possession of any man or men, nor limited to the twelve apostles. It appointed whomsoever it would. The Lord had appointed twelve whom He called apostles. He sent forth other seventy also, and in the apostolic records appoints still others. By command, Ananias lays hands on Saul, as did also the men of Antioch the second time, and also on Barnabas, who were thus sent forth

" by the Holy Ghost." Even Nicholas, who was a proselyte of Antioch and one of the seven set apart by the apostles, was not at Antioch when Paul was ordained.

The Holy Spirit itself, which is but the Lord's Divine proceeding, was the ordaining power, and it chose whom it would to do its work. It was a very intense reality to them all, and when it alighted upon any man, he went obediently to carry out his Lord's commands. No question of validity entered their minds. They knew what the Holy Spirit could do. As it had sent out the twelve, so it could send out others.

Thus the doctrine of "Apostolic Succession" is proved false at its very source. Peter was not the only one upon whose labors the external Church was founded; nor did he, nor any man, possess any powers of ordination, for these are the Lord's alone. Peter was only one man out of twelve. If the ministry of the Christian Church depends for its validity upon Peter's person, it also depends for its validity on the persons of the other eleven disciples. Thus there would be twelve original sources for such a ministry, making confusion worse confounded. As Harnack expresses it, " The Bishops of the communities founded by the apostles themselves can raise no claim to any special dignity, since the unity of the Episcopate as a continuation of the apostolic office involves the equality of all Bishops." (History of Dogma, Vol. 2, p. 88.) This is especially contested in the Petrine Supremacy of the Roman Catholic Church, for the Anglican Succession is based more upon the body of the apostles; but although they may possess a more correct historical descent, the Anglican Church has not preserved apostolic teaching, such as Swedenborg explains it to have been. Pope Leo's sermon on the Petrine Supremacy contains this passage: " He (namely, St. Peter) was ordained before the rest in such a way, that from his being

called a Rock, from his being pronounced the Foundation, from his being constituted the Doorkeeper of the kingdom of heaven, from his being set as the Umpire to bind and to loose, whose judgments shall retain their validity in heaven, from all these mystical titles we might know the nature of his association with Christ." This Pope ruled from 440 to 461 and is the first man who can really be called Pope in the modern sense of the word. It is this doctrine of Succession that is proved false from the very record of the apostles themselves.

After the martyrdoms of the apostles, and when persecutions began, the Apostolic Church was overwhelmed by the ancient world and its systems, and its faithful followers taken into the world of spirits, to be kept " under the altar " of the Lord's protection. The Apostolic Church was taken out of the world along with them, and retained tentatively, reserved in the intermediate world. Later on the apostles and their followers became the nucleus for the Christian Heaven, from which the New Jerusalem descends. (Apocalypse Revealed, nn. 325, 876, 886.)

The foundation of Christianity through their labors had nevertheless been laid, and in the twelve foundations of the Holy City are found " the names of the twelve apostles of the Lamb." The early Christian followers had borne witness to the Lord's Baptism, the Holy Supper, to the giving of the Holy Spirit, to the salvation of all who believed in His name. They had founded the Church and laid the corner-stone of a true, simple, and literal faith in Him.

The Church which arose after this period, inheriting their epistles and the Gospels, and knowing what they had done, had no personal touch with the Holy Spirit. The Holy Spirit was withheld. " Yet a little while, and the world seeth me no more." " Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me."

(John xiv, 19, 30.) "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." "A little while and ye shall not see me, and again a little while and ye shall see me." (John xvi, 7, 16). The Lord promised to send the Holy Spirit to the world, and surely this pointed to the time of His second advent. Had the apostles known what we now know, they would rejoice at the words, "Let not your heart be troubled. . . . In my Father's house are many mansions, I go to prepare a place for you," which places were given them when they came into the new heaven. The literal import of these passages were fulfilled at Pentecost, but the spiritual import did not find fulfilment until 1757. The Lord ceased to impart His Holy Spirit, and the Church which then began, which maintained that it was apostolic, and debated as to what constituted apostolicity, soon lost itself in utter spiritual darkness, creating self-derived creeds and dogmas, leading to the final catastrophe of the Council of Nicæa in 325 A.D., when the Church that was Christian only in its name was firmly established. "The churches after the times of the apostles fell away into so many heresies, that at the present day there are none other than false churches, because they have not approached the Lord, when yet the Lord is the Word, and the very light which enlighteneth the whole world." (Invitation, n. 38.) The true Christian Church of the Lord's founding was now removed to the world of spirits.

But although the Church was thus removed, the Word remained, to which the post-nicene Church should do violence, profane, and adulterate, until not a vestige of truth should remain. On this basis a Christian civilization was erected which is receiving its judgment today. The person of the Lord was completely lost under the avalanche of terms concerning the tripersonality.

This pseudo-Christian Church spanned the years from 325 to 1757, and its wrecks still remain to cumber the earth. It was an "inter-regnum" in power on earth after the Apostolic Church had been removed to the other life, to be reserved there till the set time for the Last Judgment arrived.

In the place of the Holy Spirit arose the doctrine known as "Apostolic Succession." The upstart Church believed itself the true inheritor of apostolic doctrine. It believed that its priesthood was derived from the apostles, and was valid because it could point out a historical sequence of ordinations from Peter, or from the twelve as a body. The emphasis was placed upon the men, upon the persons of the apostles. That the Holy Spirit still possessed ordaining powers was forgotten in the idea that it had relinquished its powers to Peter and the other apostles. The power to ordain became the very essence of Christian validity. The sacraments themselves depended on it. This inherited line of ordination, forming a sort of hereditary ordination, became known as the doctrine of "Apostolic Succession" firmly held by Roman Catholics and Anglicans, and their admirers. Indeed the very structure of the Church is deemed to rest on this doctrine. If the doctrine be disproved, then ordinations are invalid, and the sacraments themselves rendered nil. The very pedigree of the Church rests on this doctrine. For no ordination is valid and regular, unless the ordaining bishop has received his ordination from some other priest who can trace his possession of the Holy Spirit to apostolic times, or to Peter himself.

We must be careful to make a distinction between "Apostolic Succession" and apostolic teaching and doctrine. We know from the "Acts of the Apostles" and the doctrines, that the apostles taught the same fundamental doctrines which the New Church teaches today (True Christian Religion, n. 338). Their faith was simple, sufficient for their day, based on the

resurrection and ascension, and the gift of the Holy Spirit. This period of the Church, symbolized by the first white horse, went forth " conquering and to conquer." It went forth conquering in their day. It goes forth " to conquer " in the time of the second advent.

Let us see what the true constitution of the priesthood is. It is the Holy Spirit that ordains. " A clergyman, because he is to teach doctrine from the Word concerning the Lord, redemption and salvation from Him, is to be inaugurated by the promise of the Holy Spirit, and by the representation of its transfer; but it is received by the clergyman according to the faith of his life." (Canons, Holy Spirit, iv, 7.) " The Holy Spirit, that is, the Divine proceeding, never is of man, but it is constantly of the Lord with him " (*Ibid.*, n. 3.) " Enlightenment and instruction are communicated especially to the clergy, because these belong to their office, and inauguration into the ministry carries these along with it." (True Christian Religion, n. 146.) The Holy Spirit is not inherent in man, and does not remain with him, except so long as he remains in faith to the Lord and in life therefrom. (Canons, Holy Spirit, iv, 4.)

The so-called Christian Church not founded on the true Rock in its faith and life, unfaithful to the Lord, did not receive the Holy Spirit. Its ordination was made to rest on an unbroken line of ordinations traceable to Peter and the other apostles. It was indeed the only claim that gave to the Church any semblance of apostolicity or of genuineness. It was the last resort. Minus the Holy Spirit, the Church fell back upon the persons of men.

Thus a historical sequence was set up as superior to the apostolic teachings, as superior to the Holy Spirit, which alone ordains, as superior to that spiritual origin which creates the Church on earth. This historical sequence created the valid priesthood,

when the truth is that a valid priesthood creates an historical sequence, which is, moreover, an effect not to be confounded with the cause producing it. The power of ordination was given into the hands of men, who deemed themselves regularly ordained in succession, and was thereby taken away from the Lord, even though He teaches us "My glory will I not give to another." Need we be surprised, then, to find Swedenborg making the declaration that, "It follows hence that there is no religion, no church, no worship, no ministry." (Consummation of the Age, II. A 24.) What kind of priesthood is it that is but a historical claim, and that has no knowledge of the Holy Spirit? And if there is no ministry, then even according to the position of Anglicans and Catholics themselves, the Church is clean dissolved, for their pseudo-apostolic priests bore up the pillars thereof.

How different from this is the true doctrine of ordination, namely, that the Lord Himself ordains men, just as He ordained the apostles, the elders, and sent them forth to preach the fundamental doctrines of Christianity. The dogma that the Holy Spirit was a second person was in itself a denial that the Lord could ordain. An unbroken line of priests does not create either the priesthood or ordination. Their office is to perform holy things, not in their own name, but in the name of the Lord. A bishop cannot ordain. No such power is his. But the Holy Spirit flows through his office to the man, sets its priestly seal upon the one to be ordained, setting him aside as one to keep holy things in order, Divine things in remembrance. "The Holy Spirit is not transferred from man to man, but from the Lord through man to man." "The Holy Spirit, proceeds from the Lord, through the clergy to the laity." (Canons, Holy Spirit, iv, 5, 8.)

Thus the doctrine of "Apostolic Succession" falls

to the ground, as being a man-made device to claim apostolicity for a Church that was not apostolic, nor Christian, but that was a man-made institution wrongly called "The Christian Church," a title inherited from the apostles.

Now that we have demolished (we hope we have) this doctrine, let us remind ourselves that it is only a doctrine, and not the priesthood. And though we have to show that a new Church body and a restored priesthood was necessary in order that the gospel of the second coming might be preached whole and undefiled, there is one vital and significant element that existed in the Apostolic and post-Apostolic Churches and that exists in the New Church. This is the Word.

The Church is where the Word is. The Word was in the consummated false Christian Church. Because of this fact we must take into consideration certain relations which are created by this situation.

The New Church does not offer to men a new Word. It simply reveals the internal structure of the old Word. Like Daniel the prophet, it shows the true interpretation thereof. And the sacraments, ordination, marriage are part of that imperishable Word. Just as the New Church does not bring a new Word, so it does not bring a new Baptism, or a new ordination, or a new marriage, for it possesses nothing but what is already in the Word. If re-Baptism is a logical issue, then on the same grounds re-Communion, re-ordination and re-marriage are necessary. But the Lord Himself instituted these things once for all, incorporating them in His Word, because they proceed from Himself, and so in the Church, against which He said the gates of hell would never prevail.

The pseudo-Christian Church has the same Word as the New Church has. On the authority of this Word, the sacraments, ordination and marriage have been maintained according to the literal sense.

Fundamentally the post-Apostolic Church has used the same words and sentences in consecrating bread and wine, in invoking the Divine Trinity in Baptism as we do in the New Church. It has quoted the same words in its marriage forms, as we. In ordination it has represented the giving of the Holy Spirit by the laying on of hands, quoting the literal sense, as we do, to convey the meaning of the act to the beholders. The old Church, in other words, has used the literal sense of the Word in the same manner as does the New Church. There is therefore this vital bond between the old and the new. Just as it is the foundation of the New Church, so has it been the foundation of the old Church, upon which foundation a false internal Church was unfortunately erected.

"The only cause why the Reformation was effected, was, that the Word, which lay buried, might be restored to the world. . . . After the Word had been drawn forth from its tomb, the Lord could be made known, truth could be derived from it, and conjunction with heaven could be given." (Invitation, n. 24.) The conjunction of heaven and earth has been maintained by the Word in the false Christian Church, and also by the Jews, by whose "reading of the Word communication is had with certain heavens." (De Verbo, n. 39.) "It may be seen that the Word which is in the Church of the Reformed enlightens all nations and peoples by spiritual communication. It is provided that in this earth there may always be a Church where the Word is read. When therefore the Word was almost rejected by the Roman Catholics, by the Divine Providence of the Lord the Reformation was effected, and in that the Word was again received." (*Ibid.*, n. 42.) Had the Reformation been true to this mission, it would not be, in the eyes of the New Church, the retrogressive step that it was, for its mission was to restore the Word, not to mis-

interpret it, or invent false dogmas, and so seal it up once more. And even though the Word is not in the hands of the Catholic laity, yet even there, the Lord sees to it that something of it reaches the people via the Mass and the rituals, which in many cases embody the literal sense of the Word.

The post-Apostolic Church has therefore embodied the letter of the Word in its worship and ritual. So does the New Church. The external basis of both is therefore the same, and valid in both, because from the Word. The Baptism of both is the same. The sacraments in both are the same, for they have never ceased to be what the Lord made them, any more than the Word has ceased to be what the Lord made it, despite all the doctrines of the "Lower Critics." The Word is still the Word. There is only one Baptism, one Communion, one ordination, one marriage, and that is the one that proceeds from the Word, even from its letter. Consequently there is not and cannot be a re-Baptism, re-Communion, re-ordination or re-marriage.

The ordinations therefore of the post-Apostolic Church are valid and logical, when regarded in this light. They fulfil the terms of the letter. They are valid as to their external quality, and on these external grounds. They are ordinations of the letter, as the Baptism therein administered is the Baptism of the letter. Regarded as to the internal quality and grounds, they were not ordinations that fulfilled the spirit of the Word. The true internal is lacking, except, perhaps, in isolated cases.

The sacraments of the post-Apostolic Church fulfil their mission as part of the Word, in spite of this Church, its doctrines and its worship of a Divine Triumvirate. They have, as it were, been captives in a strange nation, but have not ceased to be themselves. The New Church comes to lead this captivity, captive to a true internal. What I may say

of my soul does not change the fact that my soul is. Christian Science does not, by its assertion that matter is not matter, change matter in the least. And the sacraments are still the sacraments, even when used by the wrong Church.

For this reason, those who sincerely approach the Lord in the Holy Supper, as celebrated in the old Church, receive the Lord in spite of the Church, its doctrines and mistaken priests. When, in the Anglican body, the priest comes to consecrate the Elements, he says exactly what the Word authorizes him to say, and the people receive the Lord in His Word, in spite of the priest, and in spite of the polytheistic invocations that sprinkle every page of the service. When this priest says, "This is my Body" or "The Body of our Lord Jesus Christ which is given for you, preserve your soul unto everlasting life," he is speaking the truth of the Word, and that truth is the Lord Himself.

This was, without doubt, the opinion held by Swedenborg on his deathbed, when he consented to receive the Holy Supper from the hands of a Lutheran priest. It was still the sacrament, taking precedence of priests, doctrines, and churches, just as the Word, from which it proceeds, takes precedence of the same. The Lord functioned it Himself, through His Word, for the very letter gives communication with heaven. The testimony of Swedenborg is therefore significant. When asked if he was disposed to partake of the Holy Supper, he replied: "Thank you; you mean well, but I do not need it. However, to show the connection between the Church in heaven and the Church on earth, I will gladly take it." (Warren's Compendium, p. lxxvii.) On other occasions he took the Communion in the Lutheran Church. The Word is the basis of conjunction of the Church in heaven and the Church on earth. No one knew this as clearly as did Swedenborg.

In the light of this viewpoint, and following

Swedenborg's example, a New Churchman who receives the sacraments from an old Church minister does not imperil his soul. Moreover he knows the truth concerning the spiritual side of the sacraments, and is able to conjoin the two sides. (We may add here, also, that the same thing holds true of Baptism in the Christian Church. Swedenborg was undoubtedly baptized in the Lutheran Church, and needed no repetition of it.)

There is still another reason why the ordained priesthood of the post-nicene Church is valid. The man does not make the priesthood. "Priests and ministers who preach holy things and lead an evil life and believe wrongly . . . have no communication with heaven in themselves, but those who listen to them and receive the Word from their lips, if they are in a pious and holy internal, have; for it is of no consequence from whom the voice of good and truth proceeds." (Arcana, n. 4311.) "All priests, whoever and of whatever quality they may be, by the priestly office itself, represent the Lord. The royal and the priestly office itself is holy, whatever be the quality of him who ministers therein; and this is the reason why the Word taught by an evil man is equally holy, and also the sacrament of Baptism and the Holy Supper, and other such things." (*Ibid.*, n. 3670[2].) Such a doctrine clearly shows Swedenborg's own attitude in receiving from a Lutheran priest.

The sacraments and ordination in the post-nicene Church are therefore valid, because taken from the Word. That this Church by its false doctrines has perverted the meaning of the Word does not destroy the value of these acts as externally valid acts. Their false interpretation of the Word does not change the letter of the Word by one jot or tittle. Nor is the priesthood rendered invalid by generations of evil men, or false doctrines, for the priesthood is a part of the Word.

We are not departing from our subject. On the contrary this makes possible a new attitude toward the mission of the New Church. Let us now connect this pseudo-Christian Church with the Apostolic Church, and our meaning will be clearer.

The Apostolic Church was the Lord's own Church founded on the letter of the Word, and was one result of the first coming. Its internal was constituted by the true doctrine of the Lord, stated by St. Paul, that "in him dwelleth all the fullness of the Godhead bodily." Moreover "all in the then Christian world acknowledged that the Lord Jesus Christ is God, to whom was given all power in heaven and on earth, and power over all flesh, according to His own express words, . . . and at the same time God the Father in Him." (True Christian Religion, n. 637–8.) This Apostolic Church was never judged, for its doctrine was true, but after the time of the apostles, was removed to the spiritual world and reserved in the intermediate state. Here its followers remained, until the apostles were called to proclaim the second coming throughout the spiritual world, and the New Heaven founded. Now "in this New Heaven are all those who, from the first establishment of the Christian Church, worshipped the Lord, and lived according to His commandments." (Apocalypse Revealed, n. 876.)

The post-nicene Church which succeeded, perpetuated apostolic customs, the priesthood, possessed the Word and embodied its letter in its worship. Its external was the same, but it had lost the internal which was now lifted up into the spiritual world. Consequently it was an external Church without a true internal. It became half a Church. It became the Church of the falsified Word. Not possessing the true internal it manufactured one for itself, consisting of all those doctrines and dogmas against which the revelator of the second coming shoots the arrows of truth. This internal, on entering

the other life, built for itself imaginary heavens, which were destroyed at the Last Judgment, and removed utterly, leaving on earth an external Church, still holding to the dogmas rejected in the world of spirits. This Church with its internal judged and removed left its earthly counterpart more or less unchanged, for the earthly judgment is not yet completed. But more and more, the old dogmas are losing their grip, because they have no spiritual backing. Viewed as to its internal, the post-nicene Church is not a Church. Viewed as to its external it is formed on the literal Word. As an external Church it is historically connected with the Apostolic Church. As an internal Church it is historically disconnected and divorced from the Apostolic Church.

It is in this view of the Church that the passages of Swedenborg apply. When he says there is "no religion, no church, no worship, no ministry" this is true, when the old Church is seen in its internal and spiritual quality. When "The Sacred Scriptures are applied to confirm evil doctrines, they are then wholly falsified, and thus the Church perishes" (Canons, Redemption, i, 12); then the Church wanders from internal worship to external worship (*Ibid.*, iii). But, and this is important, because this worship is drawn from the literal Word, this "dead worship, or worship which is only external, causes the Lord's presence, but not conjunction," (Apocalypse Revealed, n. 160). Swedenborg's meaning is also shewn in this passage: "The Church is a Church from its doctrine, and religion is religion from life according to doctrine." "There is no Church where there is no truth of faith; and no religion where there is no good of life" (Charity xii, 212, 213, Whitehead). The old Church is half a Church; the old priest half a priest. Viewed internally there is therefore no Church and no ministry.

When treating of the different epochs of the

Christian Church as a whole, from its founding until the descent of the New Jerusalem, we have a suggestive account given in Revelation, Chapter vi. As the seals were opened there came first a white horse, then a red horse, then a black one, followed by a pale one, and then comes the final white horse in the nineteenth chapter, whose Rider's name is "The Word of God." The first white horse signifies the Apostolic life and faith, restored when the second white horse appears. But between these two are these others symbolising the states of the post-Apostolic Church. The Apostolic Church glorified by the full revelation of the second coming descends to the world again, this time from the New Christian Heaven.

Now comes the New Church, the restoration of the Apostolic Church, apostolic doctrine and internal. It does not bring a new Baptism, Communion, or ordination, because it does not bring a new Word. But it is the restoration, with power and great glory, of that true internal which the post-nicene Church has never possessed. And therefore it takes over as its rightful inheritance, the whole external structure of the Christian Church, so far as it is founded upon the Word, its worship, sacraments and ordination, which this Church has merely held for it all these centuries, until the internal Church should come and claim them. It is not that the New Church is the old Church made over, for the old doctrines can have no place in the new, but rather that the internal Church is now placed back upon the old foundations. Nor is it that the New Church is the internal of the judged Christian Church (as Mr. Howard Spalding announced), for the internal of that Church was the false doctrine originated at Nicæa, which was judged in the spiritual world, but that the Christian Church is the external Church minus the true internal, minus the Holy Spirit, minus the Lord. Now that the internal

Church has descended from heaven, it cleanses the worship of the old, by attaching to the external the true internal.

That this is so, is borne out by the wonderful passage in the Doctrine of the Lord, n. 65. "In the Revelation occur the words, A New Heaven and a New Earth; and afterwards, Behold I Make All Things New, which mean nothing else than that in the Church now to be set up anew by the Lord, the doctrine will be new. This doctrine did not exist in the former Church, the reason of which is that if it had, it would not have been received, because the Last Judgment had not then been executed, and previous to that Judgment the power of hell prevailed over the power of heaven, so that if the doctrine had been given before, even from the Lord's mouth, it would not have remained with men; nor does it at this day remain except with those who approach the Lord alone, and acknowledge Him as the God of heaven and earth. This same doctrine had indeed been given in the Word; but as not long after its setting up anew the Church was turned into Babylon, and afterwards, with others, into Philistia, that doctrine could not be seen from the Word, for the Church sees the Word from the principles of its religion and from its doctrine, and in no other way."

How significant also becomes this passage: "Such ideas respecting this most holy sacrament are at this day cherished throughout all Christendom, solely because they are in accord with the sense of the letter of the Word; while the spiritual sense in which alone the use and benefit of the Holy Supper are seen in their truth, has been hitherto hidden, not having been disclosed until the present time. The reason why this sense is now disclosed for the first time is, that Christianity has existed only in name, excepting some shadow of it in a few individuals. . . . But now, because real Christianity is beginning

to dawn . . . it has pleased the Lord to reveal the spiritual sense of the Word, to enable this Church to enter into the real use and benefit of these sacraments, Baptism and the Holy Supper," and may we add of the priesthood also. Thus when the holiness itself is disclosed "which is done by a revelation of the spiritual sense . . . the external holiness becomes internal." (True Christian Religion, nn. 700, 701e.)

The restoration and renewal of the Lord's Church, now called the New Jerusalem, descending from the new heaven founded by the labors of the twelve apostles, as had been the Church on earth, also brought with it a true priesthood, one internally and externally sound and valid. This was one of the problems confronting the early believers of the new heaven-given revelation, when they found it necessary to separate from the banal atmosphere of the old Church. Yet this separation was not a separation from the Word, but a movement to establish the spiritual and internal side of the Church. Doubtless they saw no continuity between the New Church and the Apostolic Church, but they saw that the restoration of the internal Church required a proper external setting. This external they found where the old Church found it, in the Word. There was but the one source.

It was clear to them that the New Church called for and involved a priesthood. A priesthood, externally valid, but internally impotent, because it could not receive the Holy Spirit, already existed. But this priesthood would not open its heart to receive the Lord in His second coming, nor would it repudiate its evil doctrines. Nor indeed has it done so even at the present day. Consequently it became necessary for those who did receive the Lord to possess themselves of its Word and the sacraments, in order that the external and internal Church might again be conjoined, never again to be separated.

So greatly was the Word under dominion to false interpretation (buried as was the Lord, in a tomb), and so completely had the worship from the Word been enslaved to the dogmas of the Church, that it became inevitably necessary for those men who espoused the cause of the New Church to remove themselves from its dominion and to place the Word upon the altars of a new organization, in which the internal Church might find a resting place. It was not that they were founding a new externalism, for they accepted the literal Word, but that they must get in touch with the internal Word.

At this point certain men came forward, stepped into the breach and took upon themselves a most serious responsibility. And at this point we must enter upon a study of history in connection with the beginning of an ordained priesthood in the New Church on earth.

The account of the first ordination, given by Robert Hindmarsh in his "Rise and Progress of the New Jerusalem Church," is of great value at this point. It is found on page 68 of his work.

The little gathering of men in England who considered the need of extricating the act of ordination from its false surroundings, and of perpetuating its internal character, that the Church might enter "into the real use and benefit" of this act, went about it in a humble and prayerful manner. As Hindmarsh states it, "The following questions claimed their most serious attention. How shall the regular and orderly ministry of the New Church commence? How shall the ordination be established therein? And who shall be the person to undertake so awful a solemnity?" (Why "Who"?) It became increasingly clear that no ordained clergyman of the old Church could be asked to ordain, not because of external differences, but because of internal differences. For such a man to do so would be contrary to his own doctrines, as well as assisting

to erect an opposition Church. Thus it was that when "there was no man" the Lord's arm "brought salvation." "To whom must the members of the New Church turn their eyes . . . but to the Lord alone," writes Hindmarsh.

Thus they turned to the Lord, and admitted that if anything they did towards the re-instating of the Lord's Church on earth was valid, it was so only through Divine Mercy. They saw clearly that the old Church as to its false doctrines and interpretation could have no part in the new, and this from spiritual grounds, apart from the fact that canonical law interposed. They said that "the institutions and ordinances of every kind . . . and that of the ordination of ministers, with authority to preach, to teach, and administer the sacraments, must be derived from the Lord alone in His own Church, and not from the priesthood of a fallen, consummated and finished Church." This they compared to the apostolic precedent, pointing out that the apostles' ordination did not come from the Jewish Church, but commenced in the Christian Church "within itself." They recognized that no one had "in his individual capacity, the smallest right or authority to send forth labourers into the Lord's vineyard." But the fact remains that the ordination of the old Church as well of the New, is from the Lord in His Word. They confused the external and internal aspects of the question.

There were sixteen men present on the momentous occasion when it was decided to inaugurate the New Church as an ecclesiastical body. They decided to choose by lot twelve men from their midst, as representative of the new state they were seeking to put on, and as representative of the whole state of the incipient Church, which was awaiting the result of their actions.

Hindmarsh gives four reasons for their action, all shewing careful thought and due humility, admitting

their unworthiness to perform the work themselves. The third reason shows them falling back upon the apostolic precedent, and upon the case cited in the "Intercourse of the Soul and Body," n. 19.

Robert Hindmarsh, who had been unnecessarily re-baptized by his father, then prepared sixteen ballots, corresponding to the sixteen men present. Upon twelve of them he marked a cross and on one of these the word "Ordain." Of this he writes, "I then put the sixteen tickets into a receiver, when a prayer went up from my heart, that the Lord would shew whom He had chosen for the office of ordination." Each man then drew a ballot, and the twelve bearing the sign of the cross were considered set apart for the work of laying on of hands. Hindmarsh drew out the last ballot, on which was a cross and the word "Ordain." (This he had written unknown to the others.) Immediately after this, the appointed twelve designated, unanimously, the reading of the ordination service to Hindmarsh.

James Hindmarsh, father of Robert, who had also officiated the year previous at the first celebration of the Holy Supper, was then first set apart into the new priesthood, and after him Samuel Smith. In this interesting manner the present ministry of the New Church commenced. This occurred on Sunday, June the first, 1788, eighteen years after the apostles had been sent throughout the spiritual world to preach the Gospel anew.

In 1818 the question of ordaining Robert Hindmarsh himself came up, and in view of the peculiar situation before the original ordination of the above two men, it was unanimously resolved "that Mr. Robert Hindmarsh was virtually ordained by the Divine Auspices of Heaven; in consequence of which, this Conference (Eleventh General Conference in Derby, 1818), considered Mr. Robert Hindmarsh as one of the regular ordaining Ministers." Truly a remarkable incident. This incident suggests

the apostolic precedent, in that when Matthias was chosen " he was numbered with the eleven disciples " without receiving the laying on of hands.

So Robert Hindmarsh, chosen by lot to be one of the twelve men, and unanimously appointed by them to read the service of ordination for his own father, and assisted by the eleven, who also laid their hands upon the original two men, was thus eventually considered ordained himself, and was " numbered with the " two men whom he assisted to ordain. And without question, as it seems to me, he felt reasonably sure that the Lord would use him in some such way. He sensed the call of the Lord. Far from being presumptuous, he felt himself placed in a responsible position and felt also that it was the Lord's doing.

James Hindmarsh, the first man ordained, had been a preacher for the Wesleyan Methodist body (Methodists in the United States are equivalent to Wesleyans in England), and was therefore already an ordained clergyman. In connection with this it is interesting to note that it was upon him that the choice fell to consecrate the Elements. He also baptized Robert and four others. By his New Church ordination he became the first preacher of the New Church. (Rise and Progress, pp, 10, 58, 59.) Samuel Smith also had been a Methodist preacher, and was therefore ordained (*Ibid.*, p. 62). Why then was a second ordination necessary, when both these men recognized the internal claims of the New Church, and were provided already with the external basis? Before answering this let us cross the Atlantic to view the founding of the American New Church.

The first man to begin preaching the new gospel was the Rev. J. J. Wilmer, an ordained priest of the Church of England, who ministered to the Baltimore believers for two years. After him came Robert Carter, who had been a Baptist preacher (?)

(*New Church Almanac*, Boston, 1889, p. 28). Next came the Philadelphia parish under Rev. Ralph Mather in 1795. Mather was ordained in Liverpool, England. In 1798 he left Philadelphia and came to Baltimore. This new parish, for some strange reason, held that his ordination was valid only for the Liverpool society, and that he must receive a second ordination, or re-ordination, or ordination. (What shall we call it?) On July 8th, 1798, he was therefore ordained according to the Baltimore desire, by the laying on of hands of ten members of that city. At the same time and place John Hargrove was also ordained. He had also been ordained into the Methodist Church by Bishop Asbury in 1794. In his letter to Mr. Hunt, John Hargrove writes, "Both Mr. Mather and myself submitted to be ordained as ministers and teachers in the New Jerusalem Church by the same mode that the first ordination in the New Church in London was performed, namely, by the laying on of hands of all the few male members or receivers of the New Jerusalem doctrines, then in Baltimore, and present, with solemn prayer, and accompanying the said act." (*New Jerusalem Magazine*, Feb., 1871, p. 545.) One wonders just what Hargrove had in mind when he used the word "submitted."

John Hargrove, through his work and ordination in Baltimore, became the first head, practically, of the American Church. He became the first ordaining minister, or Bishop, as well as the first president of the General Convention.

Just how are we to regard these ordinations in England and America? Were they valid? Did these laymen have the right to perform the rite of ordination, and thus set apart a body of men for a regularly established priesthood?

The problem becomes easy of solution if we remember that the *act* of ordination does not constitute ordination. The act of laying on hands

is only representative. We have already quoted a passage which applies here. "A clergyman . . . is to be inaugurated by the promise of the Holy Spirit, and by the representation of its transfer." This is all that the men in London or Baltimore could do, namely, represent the giving of the Holy Spirit. That this was not clearly seen by them is evident from their questions. They did not, by their act of ordination, establish the New Church priesthood. Theirs was no such power. The New Church priesthood was established before they had decided on an act of ordination.

Their attitude is seen from the passage quoted above. "As the New Jerusalem Church is altogether a New Church, distinct from the old, and of which it is written. . . . 'Behold, I make all things new,' it was conceived, that this declaration applies not only to the doctrines of the Church, but also to its institutions and ordinances of every kind, and among the rest to that of the ordination of ministers, whose authority to teach, and to preach, and administer the sacraments, must be derived from the Lord alone in His own Church, and not from any priesthood of a fallen, consummated and finished Church" (Rise and Progress, p. 68). They could not have made this statement had they read the definition given above; that the words, "Behold, I make all things new" refer to the doctrines of the New Church. The sacraments, ordination, etc., as we have pointed out, are derived from the Lord in His Word, which the old Church had equally with the first believers of the New Church.

When the Lord ordained His twelve disciples we read, "And he ordained twelve, that they should be with him, and that he might send them forth to preach." In Matthew it reads, "These twelve Jesus sent forth and commanded them, saying . . . " The sending forth to preach was the internal ordina-

tion. The laying on of hands was the external ordination. When James Hindmarsh, Samuel Smith and Robert Hindmarsh (as recognized afterwards by all), John Hargrove and Ralph Mather, received the laying on of hands, this did not inaugurate the new priesthood. These men had already responded to the call of the Lord in His second coming. They had already severed themselves from their old religious affiliations in order that they might be free to teach the new. The Lord had called them and "sent them forth to preach." He had placed His Holy Spirit upon them and influenced them to become the founders of the New Church on earth.

The act of ordination performed by the twelve men of London, and the ten men of Baltimore, did not therefore found the New Church or its priesthood. It was an act of ratification, a confirming of the call already given and received by the men they accepted as their priestly leaders. And it was necessary that this act should be performed, as it is necessary that it be performed today, as the sign of the transference of the Holy Spirit, and as an act preserving an orderly ministry, for otherwise men might arise and set themselves up as leaders, creating confusion. The rite of ordination provided the external basis and foundation of the Church, provided the necessary protection against robbers, as well as representing the spiritual ordination. By their act they recognized the Lord's ordination.

The new priesthood, therefore, did not commence by an outward act of ordination, except as to its external nature, even though it was evidently considered so to commence, by the sixteen men in London, but by an inward act of ordination, which was confirmed and represented by the outward act. When later, they came to define the status of Robert Hindmarsh, in view of his unique connection with affairs, the external act was deemed unnecessary, partly, perhaps owing to the lapse of time before this matter came

up for consideration. In America, where the same act was performed, it was another ratification of the Lord's ordination by an autonomous American Church. The second ordination of Mather was therefore but a second ratification, which, while not necessary, fitted in with the idea of establishing the American Church.

In the light of these statements, it would seem fitting that the names of Wilmer, Carter, William Hill, should find honorable mention at the head of the list published in the *Journal of Convention* (p. 191, 1915), inasmuch as they fostered the early believers and made the greater extension of the Church possible. They, too, heard the Lord's voice, but the time had not come to establish the priesthood.

Let us now answer the question why it was necessary for a second ordination to be performed upon these men who already were ordained in the old Church, but who heard the call of the Lord in His second coming.

In the first place we cannot call it a second ordination, although as to its external side it was a second ordination, for it was the first time since apostolic days that ordination was realized on both external and internal grounds. The former ordination while externally from the literal Word was as to its internal quality from Nicæa, and viewed internally was therefore untrue, incomplete and invalid. And in both the old and the new Churches the real spirit of ordination is derived from an internal state, in the one case Nicæa, in the other, the spiritual sense of the Word. Why was it necessary for these men to take from the letter of the Word the act of ordination, as performed in the historic Christian Church, and use it in recognition of the formation of the new priesthood?

It stands to reason that had the old Church recognized the Lord in His second coming, it would not

have been the old Church, nor would any occasion for separation have arisen. That the need did arise was due to the fact that the old Church would not receive the Lord in His second coming, and would not tolerate its clergy's espousal of such a gospel. While it had the letter of the Word, it would not receive its spiritual sense, and so the "external holiness" of its sacraments and ordination could not become "internal." Its priests were confirmed in the doctrines of the Councils.

What the early New Churchmen did was to extricate from the consummated Christian Church, the Word of the Lord with its institutions, in order that the true internal Church might be conjoined to them. The men also, ordained in the old, according to the letter, could not remain there, once they had denied the authority of Nicæa and rejected in themselves the false internal of the Christian Church, but must "come out of her" and be loyal to the new doctrines. While possessed already of a valid ordination according to the letter, yet, because they could not conjoin with it the true internal, seeing that a false internal was already conjoined to it, they gladly, after being spiritually ordained by the Lord, availed themselves of that representative act by which the New Church people confirmed their call, and initiated a priesthood to be from then on in their hands. As no man ordains, or can ordain, it follows that the ordination of these first New Church priests was of the Lord according to His Word, and that He also called upon the original men to perform an outward act, just as He did in apostolic times. If the old Church had been the New, this historical spiritual situation would never have arisen.

This throws some light on the attitude of the Rev. John Clowes, who opposed the formation of a separate ecclesiasticism. "He thought it probable, that sooner or later the bishops and other digni-

taries of the Church of England would be disposed to revise their Liturgy, and make it conformable to the truths of the new dispensation," (Rise and Progress, p. 55). Not once have they even dreamed of it. Clowes failed to see that the internal of his church barred the way, for he supposed it could be reformed from within. He knew the Word was the only basis, but failed to see the internal history of the Christian Church. He naturally considered his own ordination valid, and adjoined to it, so far as he could, the New Church doctrines. But it was not done in keeping with the tenets of Anglicanism. After his death, his congregation called another man in his place, who knew not Clowes, with the result that all Clowes had done was buried in oblivion by a revival of the old ways and customs. While his people slid back into the old ways, out of which they were evidently not greatly moved, the men who, ignoring Creeds, Councils and confessions of faith, went back to the letter of the Word, perpetuated its ordination and sacraments, by themselves stepping forward into the breach, laid the foundations of all the modern New Church organizations. Surely this speaks for itself. Clowes failed to see that ordination must be extricated from his Church, and set up, as part of the letter of the Word, as the same basis for the true doctrine revealed from heaven. Just as a man with false ideas crowding his mind prevents the truth from flowing in him into ultimates, so the false internal of the Christian Church prevented, and still prevents, the influx of the Divine Revelation into its external. The New Church taking the same basis, and discarding this false internal, comes into conjunction with the true internal.

So also the priesthood now correctly placed and restored straightens out the whole external situation, permitting a communicant to enter into the real use and benefit of the sacraments. These fall into their

proper places, and are adequately protected, because the Church and the priesthood are seen and acknowledged in both internal and external aspects.

In such manner did the influx from the new heaven move men to the formation of an external Church that might be conjoined to the internal Church descending from God out of heaven. In such a way was the basis for a historical priesthood formed for the New Church, internally valid because acknowledging the Lord, and externally valid because from the letter of the Word.

The acts of ordination performed in London and Baltimore must be viewed in this light. They were but ratifications of ordinations, already accomplished as to their internal aspect, and not the acts that founded in themselves the new priesthood. The internal ordination created the external act. The New Church had begun before this act was done. But when done, it completed the spiritual situation and recognized in an orderly way the perpetuation of the priesthood by those men whom the Lord sent forth, and whom the men in London and Baltimore accepted and recognized.

Thus the New Church began in the world by these men being ordained by the Holy Spirit. Then they took over to themselves the Word of the Lord, and took from it the same rites, ceremonies, and sacraments as had all along been maintained, but conjoined them to the spiritual sense. And although they had been validly ordained according to the letter in the old Church (and Mather in the Liverpool Society), which former ordination would have been sufficient, if the internal had been within it, as it is sufficient for us now in the New Church, yet by the call to the spiritual Church, the external act of ordination had as it were to be re-set, renewed, as the act that represents the gift of the Holy Spirit to every man who is called of the Lord to the New Church priesthood, that an orderly

arrangement should obtain throughout the Church. It would have been quite unnecessary for any of these men to have submitted to the rite of ordination at the hands of laymen if they were merely to preach doctrines and not perpetuate a Church and priesthood. But to do this, the sacraments and ordination had to be provided for in an orderly way, and this was done when under Divine Providence the early New Churchmen took the act of ordination from the Word and conjoined it to the internal ordination which the five original priests had received from the Lord Himself.

The old Church minister delights to point out that the act of ordination performed by laymen is by that fact rendered invalid. He cannot see what right any body of laymen had to perform it. It only needs to be pointed out that apostolic precedent once again comes to our assistance in that Paul himself was ordained by laymen (Acts xiii, 1–4), as also was Barnabas.

With the historical basis formed in the Church, with the true priesthood re-established, with ordination by the Holy Spirit, care must be taken not to assert that the validity of our orders rests upon the fact that we can trace a historical line of ordinations back to Hindmarsh and Hargrove. The ordaining power of the Holy Spirit is a present, eternal reality, not a mere historical date. The Holy Spirit is independent of, although it creates, historical sequences. It is a spiritual act in and by itself. Ordination in the New Church is valid because a General Pastor or Bishop in his official capacity, a function created by the Lord in His Word, and explained by the doctrines, by the laying on of hands, creates a natural situation in correspondence with the ordaining power of the Holy Spirit. The Holy Spirit is now given, now that the priesthood is established and safeguarded, when the representation of its transference is carried out, just as the sacra-

ment of Baptism is fulfilled, when by water and the Word another natural and spiritual situation is realized.

The Holy Spirit is not in possession of any man, or any body of men, claiming powers of ordination. No clergyman ever yet baptized, married, ordained, or gave the fruits of the Holy Supper to a single person. All he can do is to perform the outward half of these things, to represent the Lord and to do on the external plane what the Lord is doing on the spiritual plane. Thus the Lord inspired the act of the early New Churchmen, in that they might, in an orderly way, ratify the sending forth of the first men called by Him to preach His second coming, and to place in their hands the work for which the priesthood is instituted. For the work of the priesthood is to keep the Divine among the people (Charity, n. 84), and for this reason "it is the first thing of the Church" (Apocalypse Explained, n. 229[4]).

As the doctrine of "Apostolic Succession" came into existence through the loss of the Holy Spirit, and the denial of the Lord's sole Divinity, so did it pass out of existence as a truth, when the Lord made His second coming, and revealed the doctrine of His Divine Humanity. In its place the New Church rejoices not in "Apostolic Succession" but in an "Apostolic Descent," from the New Heaven of Christians. For the Lord has restored to the world the Church which He founded when on earth, a real, spiritual Christian Church which He could not impart in fulness to the disciples.

Thus has the Lord renewed His Church and placed it back upon the old foundations. In the New Church the letter of the Word with its institutions has been extricated from the Babylonian and Assyrian captivity and set up as the foundation of the internal Church. When our day of Pentecost is fully come, we may hope for an even greater descent of the Holy Spirit, so that the apostolic

experience may be ours, "The Lord working with us and confirming the Word with signs following." The validity of our orders will then be unmistakably demonstrated, and we shall see clearly that the Lord's hand was with the early New Churchmen who by their act of ordination confirmed the call already given to James and Robert Hindmarsh, Samuel Smith, and John Hargrove and Ralph Mather.

When the New Church shall have completed its period of remaining in the wilderness, and shall have fulfilled the command of the Lord to the disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," during which period Matthias was elected to fill the vacancy caused by Judas' death, we may expect a real, sensible influx of the Holy Spirit with our clergy, so that they shall go forth fearless and with power, with all the issues cleared up that now seem so dark and obstructive, and with a real perception of the Lord's presence, without which our hands are feeble, our course uncertain, our hopes unrealized and our work ineffective. Let us pray that our day of Pentecost will quickly come that we may enter into the real use and benefit of all the verities of the New Jerusalem.

L. Eric Wethey.

THE STORY OF THE PATRIARCHS. I.

(The Word as a Whole: Second Series, V, 1)

By the Rev. Lewis F. Hite.

THE place of the Story of the Patriarchs in the Word as a whole has always been recognized as one of peculiar interest and importance. This is no doubt due to its intensely human characteristics and especially to its extraordinary dramatic power. The story of Eden makes its appeal by its beautiful simplicity and its poetic charm. But in concrete human interest and in wealth of appeal to the ordinary motives of human nature, the story of the patriarchs is excelled in the Word as a whole only by the story of the Gospels.

It is not, however, the natural beauty of the stories contained in it that accounts for the transcendent power of the Word as a whole upon mankind. This power exerted continuously for so many ages, generation after generation and century after century, is beyond doubt a supernatural, superhuman, Divine power. The explanation is that the Word as a whole is so constructed that the one Divine life in exhaustless measure operates in it and through it. The nature of this construction is ascertainable from the Word itself as a whole, and in every least part. Nothing is more obvious than the claim of the Word itself to be the Word of the Lord.

To realize what is involved in this we may take as a helpful illustration any case of writing a book. Suppose the case of a complete autobiography, written during the course of a long life. First of all we have the actual experience, the thought, the

feeling, the love, the wisdom, the conduct, which the writer undertakes to describe. Then we have the system of ideas in terms of which the discription is given. Finally we have the words which are the signs of the ideas. The book will be the result of establishing the relation of correspondence between three groups of material: the correspondence between the states of the actual continuously flowing life and the ideas which represent the states, and the correspondence between the ideas and the words. The book itself would be a body of verbal symbols which the reader by virtue of the established relation of correspondence could use to recover the ideas which were in the mind of the writer at the time of writing. And then also by means of the correspondence he could pass from the ideas back to the actual experience or life of the writer. These are the essential features involved in the writing of any book whatsoever. Obviously such a book would be imperfect as a means of expression. It would lack unity. Assuming it to have been written, as far as possible, stage by stage at the same time with the events and experiences it describes, there would be no one moment when the whole of the life described would be under view. And so the life and the story would form corresponding sections or periods, which would be more or less disconnected as period followed period, because never at any one time, even at the last moment, would the life as a whole be represented. The book would thus be incomplete. It would fail to reproduce the continuity and completeness of the life, for the simple reason that the life as a whole would not be present at any one moment. Moreover, it would be a dead, not a living, book. The direct connection between reader and writer would be wanting. The writer does not stand behind the book, actually present, to speak *directly* through it.

In the case of the Word of the Lord it is al-

together different. There is the same correspondence between words, ideas, and life, but the life in this case is present, as the one Divine Person constantly and completely, to operate through the book directly upon the reader. Here the book is living. The words establish a direct relation between the reader and the Lord. This is due to the mode of construction. According to our doctrines, the letter of the Word was formed by the direct operation of the Divine Spirit upon the minds of men, establishing a relation of correspondence between human ideas and words on the one hand, and the affections and thoughts of the Divine Life on the other. In this way, the words of the letter become symbols not merely of human ideas but of the Divine Ideas which the human ideas and words were selected to represent. When, therefore, we read the letter in natural and uninstructed states of mind the words are taken in the conventional meanings and stand for the current ideas of the age so far as they are familiar to us. But when we read in spiritual and instructed states of mind, the words are taken in various figurative and correspondential senses. But however taken, the words stand for ideas natural or spiritual which themselves correspond to the Divine ideas and the Divine Life which, as we have seen, they were selected originally to represent. We have, then, first the words of the letter, then the ideas for which the words stand, then the actual, real life which the ideas refer to. For example, we have the word lamb; then the idea or concept lamb to which the word corresponds; then we have the actual, living animal to which the idea refers. This is from the point of view of the reader; but it is important to note the difference between the ideas in the mind of the reader and those in the mind of the writer. One essential difference is that the two sets look in opposite directions. The ideas of the former get their meaning from the life of the reader, the latter

from that of the writer. In the case of an ordinary book, the more or less close agreement of these two sets of ideas is guaranteed by the fact that both are selected from a common store, namely, the conventional ideas of the age, the country, the class, the profession, and so on. But in the case of the Word of the Lord we have not only the ideas of reader and writer separated by great stretches of history, and by difference of civilization and race, together with the vast differences of the life which the two sets of ideas represent, but we have the corresponding Divine ideas and life. It is by relation to the Divine Life that the Word of the Lord is a whole and is a living book. For with the Lord all life is infinitely present at any and every moment, as the whole melody is present in any and every note when the melody is complete. So likewise with the Lord, the Divine Life is actually present as a whole in the whole and in every part of the Book. This is what is meant by the Book being Divine. When we read this Book, the words lead directly to the ideas of the reader, and the ideas to the life of the reader. So far as there is community with the ideas and life of the writer there is agreement, and the agreement may be made more and more complete by instruction. This is why the Bible reader should be familiar with Bible history. But the meaning of the Word of the Lord is not to be found in Bible history. The real meaning is in the Lord Himself. This is reached by passing from the ideas of Bible times to the spiritual ideas and life of the reader, and thence to the corresponding Divine ideas and life. It is the living connection between the mind of the reader and the Lord which makes the Book living. It is the community and unity of human life and its presence to the Lord that makes the Book a whole. The Word is a whole because it is about the Lord and about what is from the Lord.

When we read the Story of the Patriarchs, we see its place in the Word as a whole in so far as we find its meaning in the Lord's life, that is, in the Divine-Human Life. This Life is a whole and for it alone is the life of the human race a whole. The same may be said of the life of any and every individual man. This is another way of saying that the Word as a whole is the means of communicating the Divine Life to the human race in general and in particular, i.e., to the race as a whole and to each and every individual as a whole. A twofold process of descent and ascent is involved. First, the Divine Life descends to the higher levels of recipient states, functions, and organs, and through these is passed on to lower levels, down to the very lowest, the level of speech and act. Then beginning on this lowest level we ascend by successive stages to the Divine Life: from words to ideas which represent the acts, and thence to ideas representing the natural, moral, intellectual, spiritual, and celestial states which are, or may be, embodied in the acts. These processes have a history both in the race and in the individual, and the Word in its letter in this history. But inasmuch as the history of the race, and also the history of the individual, is incomplete, the Word as a whole is exemplified completely in neither of these histories, but only in the Lord's human life. It is true that the Word as a whole applies to the race as a whole, and to each and every individual as a whole, and in like manner to the endless succession of states and stages which constitute the life of the race or the individual. Nevertheless, the Word as a whole is not completely represented by any actual succession of states and stages whether of the race or of the individual, just as the whole melody though present in each and every note is not completely represented by the notes of the first few bars, but is only completely represented when the last note is struck.

So the states and stages of human life have a partial and isolated as well as a universal value corresponding to the partial and isolated value of the notes of a melody when they represent the melody only in part.

Just so the stories of the Word have a partial and isolated as well as a universal value. We cannot grasp the universal value because we cannot grasp the Divine Life as a whole, but we can in some measure appreciate the partial and isolated value. We cannot grasp melody in its character of being the source of all melodies, but we can grasp particular melodies.

Treating the stories of the Word as corresponding to the states and stages of human progress, we may hope to make out to some extent at least their partial value. We have the Story of Adam, the Story of Noah and his sons, the Story of the Patriarchs, the Story of the Exodus, the Story of Judges and Kings, the Story of the Gospels and of Revelation. These stories have a certain place and value as parts of the Word as a whole. Each story may represent a particular aspect of life as a whole. For example, the affectional, the intellectual, the practical, the life of temptation, the process of bringing the life under the rule of the truth, and finally, the process of making Divine Revelation the rational, moral, and practical guide on all planes of life. These are all aspects of life as a whole.

There seems to be no special difficulty in assigning the place and value of the stories of Adam and Noah. The characteristics of the Story of Adam easily lend themselves to a fairly satisfactory interpretation. The beginning and the six days of creation suggest at once the beginning and development of life by successive stages under some one aspect. The life in Eden presents the picture of primitive innocence. The subsequent loss of Eden and the Flood suggest its decline and final destruc-

tion. The Story of Noah suggests a new beginning, but the kind and course of development is not so apparent as in the Story of Adam. Still the Ark, the rainbow, and the tower seem to point not unnaturally to intellectual development. The dispersion may be taken to represent the abandonment of intellectual effort of a certain type.

The Story of the Patriarchs, however, does not picture by any well marked features beginning, stages, or end, though it does possess a certain unity. Abraham it is true sets out from his native land to sojourn in a far country, and he does this at the Divine Call. Ready obedience to this call and willingness to sacrifice his son, the subsequent occupation of the Holy Land and frequent indications throughout the story of Divine Guidance and Instruction, all point to a religious life without indicating any precise type or phase. Yet the succession, Abraham, Isaac, and Jacob, may be taken to represent stages; stages, namely, of life under the Divine Guidance. Recalling that the stories of Adam and Noah have already presented to us two types of such life, we feel at a loss to designate a third new type. We are taken quite by surprise then when Swedenborg tells us that Abraham represents the Lord and in particular the celestial Man, that Isaac also represents the Lord and in particular the Spiritual Man, and that Jacob represents the Lord and in particular the Natural Man. This looks very much like going over the same ground that we covered in the stories of Adam and Noah. To avoid the repetition here suggested, we must assume that the celestial and spiritual of this story differ from the celestial and spiritual of the preceding stories.

It is interesting to note how Swedenborg makes his start. He interprets the words "Jehovah said unto Abram" to mean "the very first observation of the mind," and in particular the Lord's first turning to

the Divine within him. The Divine here meant is the celestial state of love. So Swedenborg says that Abram's going into Canaan means the Lord's advance in celestial states of love. When we try to universalize this "first turning," we instinctively think of that turning point in the life of the individual when he consciously turns from his sinful ways and looks to the Lord for help and guidance in the life of reformation and regeneration. As this takes place frequently if not normally in youth, we think of the so-called conversion experience and the confirmation age. Swedenborg, however, says that these words describe the Lord's state in earliest childhood, that is the state immediately succeeding infancy. He says further that the whole story of Abraham up to the birth of Ishmael and Isaac describes the Lord's progress through boyhood. First his progress in states of love, then in perception, then in knowledge, and finally in temptation. It does not, however, seem to meet the requirement of the universality of the spiritual sense to limit the application of this story to the Lord's boyhood, and certainly not to his psychological development, within that period. The nature of the Word as a whole demands an application of wider universality. And yet we have so far failed to find in this story any clue to a type of spiritual development different from that represented by the Story of Adam.

When God said, "Let there be light," we seem to have the same starting point as when we are told that "Jehovah said unto Abram" means the first turning from the natural life to the spiritual. It may be said, however, that in the Story of Adam the celestial state is attained at the end of the course of development, whereas here in the Story of Abraham the celestial state, according to Swedenborg's interpretation, forms the beginning of the development. This is no doubt an important difference and may turn out to be the key to our problem. If we

may assume that the celestial development in the Story of Adam was primarily and characteristically of the affectional type attained through the exercise of extraordinary instinctive and intuitional powers which culminated in the wealth of spiritual perception pictured by the life in Eden, we may conceive the development as for the most part *supernatural*, that is as having comparatively little basis in sense and external nature. In this way we may interpret the Fall as a fuller descent into nature together with a simultaneous abandonment of the higher and more interior perceptions. From this point of view, the universality of the celestial type of development may be preserved and ascribed to the interior states and stages of affectional development in all cases. Carrying out this idea, we may think of the Lord's affectional development as of the celestial type and so, for the most part, supernatural, but at the same time as providing a growing basis in sense and nature. This fact of being more directly and completely grounded in sense and external nature constitutes its characteristic difference from the Adam type. This view is confirmed by the fact that according to Swedenborg's interpretation the journey down into Egypt represented precisely the acquisition of sense knowledge and the knowledge needed to supply the basis. It seems, therefore, not inappropriate to conclude that we have in the story of Abraham the development of the celestial life on the basis of and in the *practical*.

It would require too much space to justify this view in detail, but reference to the Story of Lot, the Battle of the Kings, the Story of Ishmael, and the Sojourn in Philistia, will show that they are all concerned with the relations between the celestial life and the qualities of the sense life. We may universalize this interpretation by recognizing that this type of celestial development was fully accomplished only in the Lord and presumably during

his boyhood, and that the process is typically exemplified in childhood in general, but we may also see that in as much as the process is never fully accomplished in man, whether in the race or in the individual, we may suppose it to continue endlessly in both. For however far the progress may extend in either, there will always remain the necessity for grounding the affectional life in the practical as the only means of securing complete expression and effect.

In the same general way we may interpret the Story of Isaac as presenting a type of spiritual development different from that represented by Noah. We may conceive the latter as a characteristically abstract spiritual development based for the most part on traditional knowledge, handed down from a remote past in the form of doctrines, more or less divorced from practical and affectional life. This divorce is specifically represented by the Story of Cain and Abel; and is perpetuated in the Story of Noah.

In addition to the quality of independence which it shares with spiritual development represented by Noah, the spiritual development represented by Isaac follows upon a very complete experience of the affectional life in the practical, and on the basis of this experience, it gains very full expression in the practical. The Story of Isaac is very much more complicated than the Story of Abraham. On the one hand it is closely bound up with the latter and on the other it runs parallel for a considerable period with the Story of Jacob and his sons. This suggests the function of the rational mind as the intermediary between the affectional life and the practical. In the case of the Lord this rational function was brought to its perfection in his youth, but in the case of men it is a never ending progress. So we treat it as a universal process, characteristic of youth perhaps, but present and operative in all

stages of human spiritual development, both in the race and in the individual. In this way we preserve the character of the Word as a whole and its application to the individual and the race as a whole.

In the same way we may universalize the Story of Joseph. But in this case we have no corresponding spiritual development in the preceding portion of the Word, at least none treated with the same completeness as the affectional and intellectual development represented in the stories of Adam and Noah. The proper Joseph development may be said to have begun with Abraham and continued through Isaac, but to have assumed characteristic independence first and only with Joseph.

The view here presented seems to remove the difficulty in the way of applying the stories of the Word up to this point at least to the whole man, and relieves us of the necessity of cutting up the Word as a whole, and human life as a whole, into sections or periods.

As a matter of course it would take a vast amount of study of details to illustrate and justify this view on the basis of the Bible narrative, but perhaps this paper will prove suggestive, and we may look for further confirmation or correction in the future studies of this series.

In the meantime, what remains to be said on the Story of the Patriarchs and its place in the Word as a whole is postponed to the second part of this paper.

LEWIS F. HITE.

A PRINCIPLE OF DEVELOPMENT IN EDUCATION FOR MARRIAGE.

By Rev. Paul Dresser.

EMANUEL SWEDENBORG, in his "Conjugial Love" (n. 37), has the following illuminating passage: "The male-man and the female-man were so created that from two they may become as it were one flesh; and when they become a one, then, taken together, they are a man in his fulness, but without such conjunction they are two, and each is a divided or half man."

The task of sex education is to catch the "divided or half man" before conception, that is, to begin with the prospective parents; to equip them with all that they should know and encourage them to be all that they should be: first, as man and woman; second, as husband and wife, the conjugial pair; and finally, as father and mother. This does not mean that the young are to be left in ignorance; it means simply that we have to begin somewhere, and that, as the conjugial pair are, under God, the instrumental creators of the child, not only before conception and during fœtal development, but for years after birth, we naturally begin with the conjugial pair.

The vital part of the equipment for these two privileged ones is of course that spiritual development which is genuine conjugial life. We cannot give vicarious help, we cannot impart development, but we can help the conjugial pair to a knowledge of the principle of development which should be operative in themselves and which they can be instrumental in applying to their children.

I invite your attention to an examination of this principle, unfortunately all too brief because of the shortness of our time.

The greatest fact about man is the fact that he is made in the Divine image. Whereas the lower orders of being reflect isolated elements of the Divine, man reflects the whole. Now while, in a sense, this is true of the individual, the divided or half man, and while the divided or half man contains within himself the likeness of his other half, thus in a way comprising within his own economy both the masculine and the feminine forms and activities (indeed his very spiritual and mental life and development, thus also his fitness for marriage, as it is the purpose of this paper to show, are the offspring of a marriage or conjugial within himself) yet as an individual he is not complete in himself, rather is he man in the least form, still the divided or half man, still masculine *or* feminine in the whole and in every part. Thus the full and complete Divine image, the full and complete portrayal and demonstration of what man is, is in the conjugial pair, specifically, the conjugial pair in the experience and joy of bringing forth, of creating, as of themselves.

Let us see how this tallies with our knowledge of the Divine. The great characteristic of Divinity is life, and the great characteristic of the Divine Life, as we understand it, is progressive development. God, to our apprehension, is the Onward-moving, Onward-marching, Eternally-attaining One. However He may be conceived by abstract theology, for practical thought He is the Great Evolver. This is not to suggest that God is in any sense imperfect, but that as we apprehend the Divine Life it is that which goes from perfection to perfection, which realizes the more and the higher, from eternity to eternity and from infinity to infinity. In other words, God does not cease to be Creator with the

acts which bring things into existence; God is infinitely and eternally Creator. Life itself, as it is in Him, is creative. There is in Him the Divinely perfect marriage perpetually bringing forth the fruit of such marriage. The Holy Union of the Divine Love and the Divine Wisdom makes God Himself to be the Fountain of Youth, creates and re-creates the universe, keeping it perpetually young and evolving it to higher and higher uses, and finally gives to man its full and complete image, the ability to take up, to use and to continue using to eternity, as of himself, the Divine creative power.

In order that we may grasp as concretely as possible the nature of this gift, the right use of which enables us to develop mentally and spiritually from the zero point to unlimited heights, let us think of its most manifest embodiment, the procreative.

A woman cannot conceive without a man, and, on the other hand, a man cannot conceive at all. No fact is better known than that it takes the union of the two to set in motion the development which results in the birth of a babe, and that the starting point in the process is the event known as conception. What is less clearly understood, is the fact that conception is not only the beginning but the type of the embryonic development. Given the original impregnation, the efficacy of which is not merely physical but spiritual by means of the physical, and in which the husband is only the instrument of the Divine creative power, the development of the egg is not self-evolved nor is it the result of mere nourishment, but there is a continual re-impregnation by the Divine creative life. Thus the fœtus develops not *from* the original conception but on the basis of it, each stage of advancement being freshly empowered from the Source of creative life, which is the Divine.

Now, at this point, to lift our thoughts from the

physical to the mind or soul is an easy matter, for our procreative life is simply our creative power applied to the special use of propagation. The means by which we develop mentally and spiritually are the same as those by which we (1) as agents of the Creator conceive and develop in the womb, and by which we (2) as creatures were ourselves so conceived and developed. Aside from the fact that in the one case the forces are applied on the physical plane and in the other on the mental or spiritual, the essential difference between the development of the fœtus and the development of the mind or soul is that in the first instance the principal is applied *to* the individual and in the second the individual has learned, or is learning, to apply it to himself.

Let us start, then, at birth, the zero point of the mind and soul. We have seen that as it is conception which initiates the primary form of the human organism, so it is a process similar to conception, the perpetual involution of the Divine creative life, which evolves the fœtus to the point of birth. How, then, is it that the babe when born is able to avail himself of his new-found independence? Curiously enough, we employ the same word for the process which initiates and carries forward the development of the higher life as that which describes the initiation and development of the physical. It is *conception*. This is no coincidence, but the intuition of the race that the principle of growth, whether mental or physical, is the same that brings us into existence: the eternal, Divine, perpetually creative life; that as in truth God is our one and only Father who alone gave us life in the beginning, so He gives us the power to increase, as of ourselves, on the same principle, even to eternity, the use and fruitfulness of His creative life.

The new-born babe can start on his career of the independent life of the spirit, not because he is born, but because of that which birth makes pos-

sible: the inauguration within his being of an entirely new series of conceptions, those, namely, of the psyche, the mind and spirit. We have seen that the Divine creative life is not only present during the fœtal development, it is the active agent therein. At the time that the Creator is carrying forward the fœtus He is also forming and storing the soul. Thus when the babe is born there is in the tiny soul a gleam of Divine truth. This inner light is the potential "father" of the new series, lacking only union with some experience of the world, the potential "mother," which birth makes possible.

The conception of life with which the little individual begins the great adventure which has eternity for its goal! In itself meagre, rudimentary (for which reason we have made the mistake of ignoring it), but in its consequences how significant! What we have learned from our observation of the first series must here be remembered. As the embryo develops not *from* the original conception but on the basis of it, each stage of advancement being freshly empowered from the Source of creative life, so in the higher series, on the plane of spirit, the value of the primary, as of every subsequent conception of the world in the nascent mind, is not its fidelity to facts (which indeed may be little enough), but in the access which it affords to Divine re-impregnation.

We have now arrived at a point where we can define the principle of development. Whereas in the orders of being below man normality is a matter of the exercise of instinct, in man the attainment of the normal is an eternal evolution, the stages of which are reached not through instinct but through the conceptions of the psyche, in particular, through the consciousness of truth which is at the heart of the given conception, for it is the consciousness of truth which affords access to, and efficacy to, the Divine creative life.

So far in our study of the principle of development

we have made but one distinction, that between its operation in the development of the fœtus or body and its operation in the development of the psyche as a whole. It is important to know that there is in the psyche (and hence in the development thereof) a duality as complete and as significant as that already noted, that namely of a lower and a higher mind, or if we prefer so to express it, a mind and a soul. While, as already shown, it is the consciousness of truth which is the means of the development of the psyche, the foundations or earlier stages of that development are not in the apprehension of truth as such or as universal, but as pertaining essentially to self and the world. Thus the legitimate, orderly and necessary achievement of our earlier years is the acquisition of the consciousness of self and the world. This preliminary structure, erected first in time, is but a scaffolding for the real structure, the consciousness of God and the spiritual.

A man and a woman become husband and wife. Drawn together by temperament and instincts, their union is *externally* perfect. Each is the other's ideal, each sees in the other the complement of himself, the completion of the divided or half man, but this seeing is with the outer or lower mind. The intimacy of the marriage relation, revealing as it does the selfishness of the ego, works therefore a change. Each finds that the other is made of the same clay as the rest of humanity, the idealizing ceases, and with it goes the rosy dream of conjugial unity. There is but one power which can save the day. It is the power of the higher plane, the power which is accessible to, and is given to, the spiritual mind, which affords a consciousness of spiritual realities and potentialities. As the development of the fœtus is superseded by an entirely new series of conceptions characterizing the development of self-and-world consciousness, so the latter is itself superseded by yet another series of conceptions, in which

the Divine Creator is not only the active agent as before, but in which He is known and in which we consciously coöperate with Him.

If the husband and wife have this consciousness, it matters not what their experience of self and the world may have been, for they have experienced God, with whom all things are possible. The rosy ideal of conjugial unity with which they began is not lost but deepened. If the rude awakening of the ego has destroyed the ideal, as actual, the beautiful awakening of the spiritual mind has revealed the ideal as potential.

There are two points here which bear with force upon the success of sex education, and being primary they are most vital.

First. — In so far as husband and wife are developed to the point where they can and do live in and from the consciousness of the Spirit, to that extent they are in "love truly conjugial" and to that extent they, as instrumental creators under God, predispose their prospective offspring to the same happy consummation, indeed to a yet more normal development.

Second. — It is of the utmost importance to the child as yet unconceived not only that his prospective father and mother should be in love truly conjugial, but that the pair should have in their external mind the natural equivalent of that love. What every bride and groom have, the purely natural idea of each other, that the other is the complement of himself, the completion of the divided or half man, is no mere rosy or useless imagination, but the necessary connecting link for any kind of real unity, natural or spiritual; and when, through the awakening of the ego, that idea has been lost, only the awakening of the spiritual can restore it. As this natural idea is the basis for the conjugial unity of husband and wife, so it furnishes the basis and impetus for the conjugial principle in the offspring.

With these applications of the principle of development to the pre-conception period, our time being short, we will pass over the prenatal period and the period of infancy, despite their importance, and will make some applications to the life of the growing child.

As previously shown, the conceptions of the mind, the instruments which are the means of the activity and development of the independent human spirit, are conceived of a veritable marriage union, that of his "own" inner light and of his own experience. Such being the case, we cannot hope to educate our child by any ready-made material, by vicarious means, foisting upon him *our* conceptions. What we can do, what the parents in particular can do, is, first, provide from their own conjugial a sphere of influence; second, provide the concrete setting which will give the child the experience appropriate to the given stage of development. In practice, these two means are so closely interwoven that they can scarcely be separated. Let us see how they operate, either constructively or destructively.

A child, let us say, observes his father and mother in frequent conflict. The conflict always ends unsatisfactorily, to the child's mind, unlike the story books: the father arguing, the mother in tears, the father conciliating, the mother humiliated, wounded in spirit. The child loves his parents; he believes that they must love each other. But he says to himself, "If that is marriage, then I will have none of it!" Again, he finds his parents at odds in matters of policy, in their management of himself: as to discipline, proprieties, values. He forms the further idea, "Father and Mother are not so much father and mother as two individuals, independent man and independent woman, uniting for the temporary expediency of a family."

What effect will these impressions have on the growing mind? What material do they furnish for union with the inner light?

On the other hand, another child has before him the example of unity, graced over all with the frank demonstration of spontaneous conjugial affection: the parents present a solid front, because first, last and always they are a conjugial pair, thus they are that before they are parents; they are one as to policy, standards, proprieties, discipline, religion and all observable loyalties. The child is impressed with the feeling of solidity, of permanence, of affection and thus of unity which are as deep as life itself. Hence he does not appeal from one parent to the other as to a higher court, does not attempt to play the one against the other; they represent in his mind an inseparable whole.

In passing, it is worth while to speak of the value to the child of certain outward evidences of conjugial affection. If father and mother do really love each other, let them manifest their love freely in the presence of the child. If to us grown-ups the caress is a potent symbol, doubly is it so to the child: to him the kiss and the embrace embody the very essence and preciousness of life, tokens to be bestowed only where the heart is bound by ties of tender devotion. Parents who would teach their children the nature of love must be more than parents; they must be lovers in whom the bloom of romantic affection has not been lost but deepened, and who within the sacred precincts of the family are lovers bold and unashamed.

Where, in the eyes of the child, the manifest relations of father and mother are tender and beautiful; where, that is to say, the tenderness is not merely inspired by the child and lavished upon the child, but is above all conjugial, we have the soil of experience in which the most precious seeds of knowledge can be planted and in which they will develop and flourish. We have the influence and the impressions which, as taken up by the mind of the child, furnish the true counterpart of the inner

light, whence will arise those fundamental conceptions of life which like a coat of armor secure the soul against evil, and which like the sound and true root of a tree preserve and build our youth into the beauty of normal manhood.

Our writers and poets have made a mistake in exalting "mother love" to supremacy. Not only has the child a right to two parents, who love him with equal love and whom he can love equally, his greater right is to feel that the parental bond, even as he himself, is born of their marriage, thus that their marriage is the most beautiful thing in the world.

I cannot leave this subject without throwing out a hint that the over-development of "mother love" is by no means the harmless thing we might take it to be. Mothers who, to compensate for the lack, or for the supposedly inevitable lack, of conjugial felicity and satisfaction, throw themselves into the lives of their children, do an untold damage, a damage which may be and often is life-long. Thousands of mother's boys grow up to be not virile men but mother's sons, their vision partial, their sex-consciousness undeveloped, their marriage blighted, if they get so far as to contract a marriage, because in the sub-conscious they are bound by the maternal affection. This apparently masculine world is in reality somewhat effeminate. Both in America and abroad we lack the virility of a really male citizenship.

What has been said of boys is true also in great measure of girls, though in a different way and to a different degree; for girls need the maternal influence and emphasis of the conjugial sphere where boys need the paternal and virile. But the conjugial sphere *as such* is the important thing; it is that that is needed. Mothers owe it to their children (not to mention what they owe their husbands and themselves) to keep intact the fountain

from which flows the essential educative power. The sphere of the conjugial should be, by the Creator is intended to be, as very food, at once to the body, mind and soul of the growing child.

If it is possible to charge up the evils of society to any one source, it is that our children are robbed of their essential and supreme birthright, the protective nurture and educative power of the sphere truly conjugial. If we were capable of giving and did give our children their pre-conception, pre-natal, childhood and adolescent right to bask in the sunshine of the conjugial, we could usher in the millennium in a generation.

The problem of sex re-education, the redemption of a false start, which is a very pressing problem and whose name is legion, is precisely this: how can we take our young people back to childhood, infancy even, and help them so to re-interpret the earlier experiences of home life, of father and mother, impressions of sex and of marriage, that their conceptions of life may be made adequate to the processes of normal development? The ideas and views which they have come to hold are not things which can easily be changed. As a house stands on its lower stories and on its foundations, as a tree stands on its trunk and on its roots, so the present consciousness of the youth is the outcome of a long line of conceptions. Foundations which are adequate for a camp or for a tent are not adequate for a substantial dwelling. The roots and stalks of a vine or of a bamboo are not adequate for an oak or a maple. This is not pessimism; it is simply emphasizing the fact that education which is of the life and not of mere words or of memory is like a tree, depending for its present quality and future advancement upon the normality of its earlier stages. I say "earlier stages" rather than past, for our past is not dead but living, even as the trunk of a tree is not dead but living. Consciousness in the

full sense consists not alone of present awareness but also of the living past, the sum of our conceptions from the cradle up. Fortunate for us that this is so, fortunate for the young people the path of whose development has not been normal. If the past were dead, it would be fixed and the case would be hopeless, but now that it is living it has only to be re-interpreted, recast, standardized.

How shall we effect this radical change? How better, — when the youth in question has reached the pride of the first rationality, and that we have always supposed to be the most difficult stage, — how better than by leading him straight into the wonders of his own psychology? How better than by unfolding to his eager mind the principle of development in human life, as operative physiologically, mentally and spiritually? There can be no question that his readiness to receive will more than equal our ability, if not our zeal, to impart. In order to meet the case successfully, two requirements will be necessary: first, that we understand the principle ourselves, rationally, concretely, backwards and forwards, and on all sides. This does not involve great intellectual effort or study, but the process of *conceiving* of the principle, getting it into our own consciousness as we would have it in the consciousness of the youth. It does involve spiritual development, unquestionably, for if we have not risen above self and the world, how shall we know self and the world, to say nothing of the Spirit, which is of pre-eminent moment, and to say nothing of the ability to teach these things? Second, the method of imparting must be in accord with the principle itself: "not by any ready-made material, by vicarious means, foisting upon the youth our conceptions," but by appeal to his own inner light and to his own experience, for these are as father and mother to the conceptions we hope to be instrumental in bringing to pass. When Socrates

was praised for the wisdom which he was credited with having imparted, he replied that he had done nothing of the sort: it was not his function to impart wisdom or anything else, but rather to act the part of a midwife to the truth which was already in the minds of men.

But we must go even further than that. As in procreation, we saw that the matter of prime importance, the prime influence, was not father and mother as such, or was not conception as such, but the influences operative before conception and which lead to conception, so the part of the true teacher is to assist in bringing about, in the mind of the pupil, the right mental and spiritual betrothals. And in all this, remember that the prospective bridegroom, the inner light in the inner sanctuary of the youthful mind is not a merely rational, or intellectual, or natural light, but the light of the Spirit seeking to be spiritually discerned. There are not two Lords, but one Lord. If, therefore, the Divine that is in us has received meat and drink, has been taken in, clothed, visited and liberated, let the same be done to the Divine in others, even to our youth and to our children; for the Master has said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To sum up: There is one God, in whom is the eternal, creative marriage of the Divine Love and the Divine Wisdom. There is one Life, even the Divine creative life. There is one cause of all growth and development, physical, mental, and spiritual: impregnation and re-impregnation by the Divine creative life. There is one great symbol of God and of His life: the conjugial pair, creating as of themselves in His Name. There is one Divinely appointed means of sex education, the influence and evidence of love truly conjugial. There is, in this field, one function for parents and teachers: to be instruments of the Lord in bringing to pass in the

nascent mind and soul those conceptions of life which enshrine the beauty of marriage as the very jewel of heaven and earth; for to the consciousness of that truth the Lord has eminent access, and in that access is growth and development. The fundamental conceptions being right, the principle of development being understood, and, as of self, applied, there is one end, one aim, one goal, that we are to hold, for our children, for our young people and for ourselves: that the development of the life may progress from the consciousness of self and the world to the consciousness of God and of His Spirit; thus that the soul of things shall be discerned, the soul of men shall be acclaimed, and the soul of life shall be lived, — the successive marriages of good and truth in the half man, in husband and wife, in the family, and in the relation of the family to the world.

PAUL DRESSER.

SWEDENBORG AT STOCKHOLM AND UPSALA: EVIDENCE WORK IN SWEDEN.*

By Alfred H. Stroh.

THE purpose of this address is to explain and summarize the results of three missions to Sweden since the year 1902. Numerous annual and special reports have been published, but as the third mission was terminated in 1916, a general review and synopsis will serve to recall to students and readers of Swedenborg the nature and progress of the work in Sweden.

Since the year 1902 three lines of work have been in hand, namely:

1. The phototyping of Swedenborg's manuscripts, being a photographic reproduction in eighteen folio volumes of numerous manuscripts, largely inaccessible in print.

2. The publication under the auspices of the Royal Swedish Academy of Sciences of a collection of Swedenborg's scientific and philosophical works.

3. The investigating and copying of all new and old documents or evidence of any kind dating from

* The introductory part of this contribution contains the substance of an address given at the annual meeting of the New-Church Evidence Society, held in Philadelphia, May 21st, 1917. Additional information concerning the work in Sweden, explaining past results, present conditions, and plans for the future, has been included later, in order to place on record a considerable body of evidence necessary for a complete grasp of the development of proceedings in Sweden since 1902, and of the constantly increasing literature bibliographically listed at the close of the present article.

the eighteenth century and throwing light on Swedenborg's life and works, on his influence during his own times, and on the rise and early progress of the New Church.

Before attempting a description of the methods employed in the publication of the results edited during the past fifteen years, a brief historical sketch will serve to introduce the more detailed consideration of our subject.

Soon after Swedenborg's death in London in the year 1772, a number of editors in Sweden, England and Germany began to publish the Swedish Seer's theological manuscripts; this was done partly by means of copies made in Sweden, partly by sending the priceless original manuscripts from the Swedenborg Deposit at Stockholm to England or to Germany. After extraordinary adventures the manuscripts, with a few exceptions, were finally returnd to the Swedenborg Deposit in the Library of the Royal Swedish Academy of Sciences, Stockholm, Sweden, and now they are so carefully guarded that for no consideration would permission be given to any foreign institution to remove the original manuscripts even for a short time from the library. Even for photographing and phototyping the manuscripts at Stockholm, they must be locked up in cases with a plate-glass front, and the cases may not be kept out over night, but must be returned daily to the library.

The work of the early editors in England and Germany was succeeded by that of Dr. Rudolf Leonard Tafel, who published in Sweden for the New Church in America and England a magnificent series of Swedenborg's Photolithographed Manuscripts in ten volumes, folio, Stockholm, 1869–70. The manuscripts chosen were of theological, philosophical, and scientific content, and for twenty-five years students and editors employed this monumental collection of sources to correct the texts of

Swedenborg's works, to publish new texts, and translations, and to extend generally the conception of Swedenborg's life and labors. Then began a new attempt to phototype other manuscripts, and by 1910 some seven volumes had been done, when twelve more were authorized by the united action of the New Church bodies of America and England, in London, 1910, just after the International Swedenborg Congress. By a great affort the work was seen through the press by 1916, the new phototyped series thus running up to eighteen volumes in folio, with eight additional volumes remaining to be done if all of Swedenborg's unphotographed manuscripts are to be added later.

Without attempting at this point to explain the details of process or method employed in the photolithographed or phototyped series, a description of which will be attached to this paper with a bibliography of sources and results hitherto published or planned for publication, some account will now be given of the other two lines of work in Sweden.

The early editors of Swedenborg, Dr. J. J. G. Wilkinson and Dr. J. F. I. Tafel, also issued several of Swedenborg's scientific texts in Latin, and collected miscellaneous documents by and concerning Swedenborg, which labors were continued and greatly extended by Dr. R. L. Tafel not only in the series of photolithographed manuscripts, but also in two great series of translations and commentaries entitled "Documents concerning Swedenborg" and "The Brain." Many translations of Swedenborg's scientific and philosophical works also appeared in England under the auspices of the Swedenborg Association and in America in reprints and as the result of much labor during recent years in the Swedenborg Scientific Association.

In the year 1902 the American and European movements were combined at Stockholm, Sweden, in such a way as to extend and ensure the publica-

tion of Swedenborg's manuscripts and of Swedenborgiana in a wide sense.

The phototyping of the theological manuscripts being in progress as the result of American initiation, a number of scientific works by Swedenborg were also being copied for the Swedenborg Scientific Association. It was at this point of development that the present editor of Swedenborg's works now being issued at Stockholm was sent on a first mission to Sweden to investigate and report the status of the work then in progress. That work was soon pushed to a conclusion and further work initiated, but simultaneously the Royal Swedish Academy of Sciences combined with the foreign movements to edit Swedenborg by authorizing an edition of Swedenborg's scientific and philosophical texts with English introductions and notes. Probably no single movement has ever led to such widespread interest in Swedenborg's works and significance as the appointment of the Swedenborg Committee of the Royal Swedish Academy of Sciences in December, 1902, followed as it was by the publication in 1907–11 of three volumes of the monumental edition, by the removal of Swedenborg's remains from England to Sweden in 1908 on the Swedish cruiser, *Fylgia*, by the appropriation of the Swedish Parliament, in 1909, of public funds for a sarcophagus in the Cathedral of Upsala, by the International Swedenborg Congress in London, July, 1910, and by the unveiling of Swedenborg's sarcophagus in the Cathedral of Upsala, November, 1910, by the King of Sweden, His Majesty Gustaf V.

The series of phototyped manuscripts and the Stockholm edition of Swedenborg's scientific works, entitled *Emanuelis Swedenborgii Autographa* and *Opera de Rebus Naturalibus* constitute the two main lines of work in Sweden and supply a great body of accurate reproductions and texts otherwise inaccessible, but there is also a third line of work which

will, I believe, be of special interest to students of Swedenborg's life, works, and influence, and to all those who desire to trace the earliest history of the New Church. The writer's interest in this important and fascinating evidence was first aroused by Prof. C. Th. Odhner's *Annals of the New Church* and Dr. R. L. Tafel's "Documents concerning Swedenborg." Much valuable matter is also recorded in Hindmarsh's "Rise and Progress," and the New Church Evidence Society has collected many references in literature to Swedenborg and the New Church during later times. Although these later sources are of great importance, I believe no greater and more significant body of evidence exists than that which during Swedenborg's own days and for some six years after his death, from 1766 to 1778, was produced and recorded during the great Gothenburg Controversy in the dioceses of Gothenburg and Skara, in the House of Priests, and in the Göta Supreme Court of Sweden.

By a connected series, uninterrupted from our own times right back to those of Swedenborg, we may trace in libraries of printed books or in archives of manuscripts in Sweden or abroad the whole detailed history of Swedenborg's influence as an author and of the New Church as an institution. An attempt has been made since 1902 to collect and copy the original sources in European and American archives and libraries bearing on Swedenborg and the New Church during the seventeenth and eighteenth centuries. The materials prior to the foundation of the Swedenborg Society, instituted in London, 1810, are scattered in many places, but I desire to call the attention of the Evidence Society to the archives of the Nordenskiöld Family preserved in Helsingfors, Finland.

Among the early receivers of the doctrines of the New Church were the brothers August and Carl Frederic Nordenskiöld. These brothers and also

C. B. Wadström came from the Nordenskiöld family estate Frugard, near Helsingfors. They were active at Stockholm soon after Swedenborg's death in 1772, in examining and copying his manuscripts, and were also ardent advocates of the abolition of slavery before Wilberforce. The establishment of the Exegetic and Philanthropic Society and of the Society *Pro Fide et Charitate*, at Stockholm, and the travels of the three Finns in Europe and Africa, resulted in the sending of numerous manuscripts and printed documents to Finland, constituting a valuable body of early evidence. The later evidence, as found in the minutes of the *Pro Fide et Charitate* at Stockholm, has been typewritten. These early records contain not only minutes and accounts, but also letters from Sweden, England, France and other parts of Europe, and even from Philadelphia. All of such early material in Europe and America should be photographed and copied, and I wish to point out this use to the Evidence Society as one of great importance. No doubt the evidence by and concerning Swedenborg himself will be reproduced in the collected editions of works and documents, but possibly by a combination of British and American interests with the forces in Sweden all of this invaluable early Swedenborgian and New-Church evidence can be made accessible in the original languages and in translations with commentaries.

The records of the Gothenburg Controversy and connected documents fill several thousand pages. Swedenborg's kinsman, Bishop Filenius, and the House of Priests, confiscated the work on "Conjugial Love," desiring Swedenborg to revise it. This he refused to do, and although fiercely persecuted was finally protected by powerful connections and by the King. The controversy in Gothenburg raged furiously for many years, chiefly around Swedenborg and his defenders, the Lectors Beyer and Rosen, and the records are of surpassing interest

and importance. All of this evidence is being typewritten and recorded bibliographically in a "Chronological List" referring to all original matter by and concerning Swedenborg. This List will appear *seriatim* in the *New-Church Magazine*, and it is also proposed to publish at least some of the miscellaneous documents referred to in the "Chronological List" in the NEW-CHURCH REVIEW and other periodicals in order to make known the new evidence and to arouse interest in the final publication, in book form, of these historical sources concerning Swedenborg and the New Church.

On this occasion memories are recalled of those who have strongly supported the work in Sweden, especially of Dr. Frank Sewall, formerly the President of the Evidence Society and of the Swedenborg Scientific Association, to the presidency of which body the Rev. Lewis F. Hite has now succeeded. To Dr. Sewall the thanks of all students of Swedenborg are due for his hearty support of the work in Sweden and for his suggestion to hold the International Swedenborg Congress in London.

Turning now from the above introductory and historical account of the work in Sweden considered in its general aspects I shall proceed to describe in some detail the process of phototyping and the editorial methods employed in the publication of Swedenborg's works at Stockholm, finally explaining how the series in hand may be continued and completed, and recording in bibliographical notes the results hitherto obtained and in contemplation.

The Phototyping Process and Editorial Methods.— Only the specialist is interested in the textual and historical questions raised by the publication of the ten volumes of Swedenborg's Photolithographed Manuscripts, edited by Dr. R. L. Tafel at Stockholm, 1869–70, and by the eighteen volumes of Phototyped Manuscripts edited during recent years and about to appear. But every student cannot fail to

be interested in the general results, in the processes and methods employed, and in the stream of translations and discussions produced by these series of reproduced manuscripts. For they throw a flood of new light on the development and significance of Swedenborg's scientific, philosophical and theological works. The editor has proposed the phototyping of the remaining unreproduced manuscripts and miscellaneous documents of Swedenborg in order that all of the original evidence may be made accessible by the remarkable method hitherto employed in phototyping the eighteen volumes finished by 1916.

The method employed for the series of Photolithographed Manuscripts is based on the transference of the original writing to a stone plate and printing from it, but in the phototyping method a photograph of the reproduced page, including not only the writing upon it, but also all details of texture, is transferred to a very sensitive gelatine plate, from which the printing is finally done after much chemical and mechanical preparation. This method was first used in reproducing Swedenborg's MSS. in the case of the "Summaries of the Internal Sense of the Prophets and Psalms," published in 1896, and later it was used in reproducing the "Spiritual Diary," "Index Biblicus," "Adversaria," "Arcana Cœlestia," "Apocalypse Explained," and "Miscellaneous Theological Works," constituting the series of Phototyped Manuscripts in eighteen volumes previously referred to. The general features of the phototyping method will now be described.

The whole manuscript is either placed opened in a case with a plate-glass front for the photographer, or single leaves are placed under the glass in the case after the manuscript has been taken apart by Hedberg, the best binder in Stockholm, or in the rare cases when the manuscript has never been bound. After the photographing and retouching have been completed the volumes are most carefully

repaired, bound in parchment, and returned to their places in the Library of the Royal Swedish Academy of Sciences.

The various stages of reproduction are the following: First, the photographer uses special cameras and plates to take a photograph of the exact size of the original page or pages. The negative is then carefully retouched and used in a chemical process to prepare an exceedingly sensitive gelatine plate on glass. A negative having been taken, the film is removed and mounted on a gelatine plate which later on is retouched and transferred to the printing plate, a thick glass covered with a hot solution of gelatine and bichromate. It takes several days to prepare the printing plate, making it important for the printer to have on hand a large supply of negatives, so that the work may proceed uninterruptedly at high speed.

Without noting in detail the chemical and mechanical work involved in the plates and printing, the treatment of the negatives by the retouchers may be described. First of all, the film is covered with a border of Chinese touche applied by a brush so that the surface to be printed shall not extend beyond the manuscript page. If there are any bubbles, hairs, grains of dust, snuff, or pieces of straw in the paper of the manuscript, which might show an imperfection on the printed page, they are removed or retouched, and the blots which have writing underneath are retouched in such a way as to let the writing appear. If this were not done the whole blot would look black and nothing could be read, but the retouching is not done to improve the appearance of the manuscript, but only to make the printed page look exactly like the manuscript.

With regard to the printing of the edition, 110 copies, the following points may be noted. The press work is difficult and slow, not like other printing, and the moisture on the plates and in the

room must be carefully tempered, for the technicalities of the process involve the use of water and oil on the sensitive printing plates. The edition having been printed on one side of the sheet, it must be laid away to dry for at least three months. It will be seen readily that this involves the piling up of great quantities of sheets for many months in order to dry them before delivering to the binder in assorted packages. Thus over half a year must pass before both sides of the sheet can be printed and dried, and all the preliminary negatives, films, printing plates, and half-printed sheets, must be kept in hand in large quantities if great speed is desired in the total output per annum.

It should be observed that since 1902, when the editor first went to Sweden to report on the work then in hand, the various processes employed in the reproduction of manuscripts have been investigated repeatedly. The phototyping process is by far the best, it being also used by biologists for the finest scientific work. It should also be observed that no other process, in which stone, zinc, or copper plates are employed, obviates the use of negatives or of retouching. In no other process is the soft tone of the phototype produced, which is also the cheapest in the case of a small edition.

If a good negative has been obtained, and if the printing be watched as to ink, moisture, etc., the phototyped page will be perfect, but since 1902 great improvements have been introduced in accuracy of retouching and in speed. The retouching is always done by the printer's employees with the manuscript page before them, either at the phototyping establishment or in the Library. Gradually everything has been reduced to an accurate and rapid system, so that by the use of more glass presses, and especially by the introduction during recent years of presses with double glass fronts, the number of pages reproduced in a given time has

been multiplied, the maximum having been reached from 1915 to 1916, making possible the completion of the phototyped series scheduled in 1910.

The control of the phototyped output is an important question of organization which has been systematized as follows: The reproduction of a volume having been authorized, the editor and printer first prepare a small dummy volume, the pages being numbered, and the manuscript leaves to be phototyped being noted in the dummy, in which the editor and printer also make notes from time to time as the photographing and printing is done. Great care is taken to make this dummy exact by revising it several times if necessary, for sometimes the placing of the manuscript pages on the printed page is a very complicated piece of work, especially if blank pages are omitted in order to save expense. The exact order of reproduction in each volume can therefore be followed in the dummy, and the tabulated results should be noted with other bibliographical items in the volume of notes proposed for the close of the series.

Results and Plans. — Swedenborg's manuscripts fill a large bookcase, and as they are the product of the most versatile and prolific of authors, their printing has taxed the patience of editors for a century and a half. Up to the present time about three-quarters of this voluminous manuscript material has been photolithographed or phototyped. It is highly desirable that the phototyped series be completed as soon as the war ceases to influence the continuation of the work in Sweden.

In the Bibliography appended to this contribution the reader will find a table enumerating the volumes and contents of the Photolithographed Manuscripts, of the Phototyped Manuscripts, and also the proposed contents of eight additional phototyped volumes. The remainder of the Bibliography refers to the contents of the Stockholm edition of Sweden-

borg's scientific works, *Opera de Rebus Naturalibus*, and to a number of festival and other special publications issued in Sweden. The miscellaneous literature bearing on the question will also be found listed for the convenience of the learned or curious reader.

After preliminary efforts to phototype Swedenborg's theological manuscripts and to copy by hand certain scientific manuscripts, the Academy of the New Church, the General Convention of the New Jerusalem, and Swedenborg Scientific Association, were joined by the Rotch Trustees, American Swedenborg Printing and Publishing Society of New York, Swedenborg Society of London, and General Conference of the New Church, in the general plan which gradually developed from 1896 to 1910, of phototyping extensively, and, after 1902, of supporting the editor in scientific and documentary investigations and publications at Stockholm.

As early as December, 1902, the Swedenborg Committee of the Royal Swedish Academy of Sciences was appointed on the motion of Prof. Gustaf Retzius, and subsequently a number of publications appeared at Stockholm and Upsala issued under the auspices of the Royal Academy of Sciences, the University of Upsala, of the Royal Society of Sciences of Upsala, and of New-Church publishing houses. Several of these books were issued in connection with the International Swedenborg Congress held in London under the auspices of the Swedenborg Society, in July, 1910, His Majesty King Gustaf V being the Royal Patron of the Congress, and in connection with the unveiling by His Majesty, in November, 1910, of the Swedenborg Sarcophagus, provided by the Swedish Parliament, in the Cathedral of Upsala. Those publications, as may be seen from the Bibliography, were largely of a scientific and philosophical nature and constitute the first results of a special movement in Sweden, but also supported by American

and British New-Church bodies, to fully investigate and publish everything by and concerning Swedenborg not included in his distinctively theological works which have been phototyped simultaneously.

Of considerable importance is the question of completing the series now in hand according to a unified and comprehensive scheme, so that the special students and the state and university libraries which receive these theological, scientific, and documentary collections, will easily grasp the continuity and inter-relationship of the contents published and to be published. The ten volumes of Photolithographed Manuscripts were distributed to many European and American libraries and bear a general title, *Emanuelis Swedenborgii Autographa, Editio Photolithographica.* The eighteen volumes of Phototyped Manuscripts are about to be issued under the connected general title *Emanuelis Swedenborgii Autographa, Editio Phototypica.* To this series eight additional volumes planned for publication as arranged by Prof. Alfred Acton may be added as Vols. XIX to XXVI. The Photolithographed Manuscripts included a selected number of scientific, philosophical and theological works in a general chronological order, but in the series of Phototyped Manuscripts, theological works only have been included thus far, also in a general chronological order which should be observed in the future eight volumes, comprising the remaining manuscripts of Swedenborg of miscellaneous content not yet photographed.

The chief value of the series of photographed manuscripts is that of preserving forever the exact texts, and of making possible new editions of Swedenborg's works. Since Swedenborg's death in 1772 one hundred and forty years have passed, and still no complete edition of his works has been issued. There is, however, a movement in progress which may eventually lead to the production of a complete

edition, *Opera Omnia Emanuelis Swedenborgii*. The foundation has been laid in the first three volumes of Swedenborg's earliest texts in Swedish and Latin, published at Stockholm, 1907–11, under the general title *Opera de Rebus Naturalibus*. The remaining scientific and philosophical texts of Swedenborg will follow in a general chronological order, and later the series of *Opera* may be continued by the addition of Swedenborg's Biblical and theological works.

Still another series, to contain all the documents by and concerning Swedenborg dating from the seventeenth and eighteenth centuries, has been planned for publication in a serial, *The Swedenborg Archives*. As a preparation for this series, bibliographical and documentary results hitherto compiled and typewritten have appeared and will continue to be printed in Stockholm and abroad in special publications and in the New-Church periodicals.

After fifteen years of experience with the printers of Stockholm and Upsala the editor of the works hitherto published and in progress urges the continuance of this work in Sweden. The editions if completed will be of surpassing value to all students and editors beyond the shores of Sweden in the preparation of new translations, compilations, and commentaries, and the Swedenborgian and New-Church printing societies will be enabled to spread Swedenborg's works abroad and to describe in print his life and labors in an increasingly perfect form.

ALFRED H. STROH.

BIBLIOGRAPHICAL APPENDIX

The present collection of bibliographical references is designed to show the scope of the work in Sweden in so far as the results have been published at Stockholm or Upsala. A number of references to foreign literature have been added, and the whole body of references has been grouped in four sections: I. Swedenborg's Photolithographed Manuscripts; II. Swedenborg's Phototyped Manuscripts; III. Works by Swedenborg; and IV. Contributions concerning Swedenborg's Manuscripts and Life. In order to explain the intended continuation of some of the publications certain references to unpublished matter are included. In connection with a future article a second collection of references will be furnished designed to illustrate the nature and constantly increasing quantity of recent discussions in Europe and America of Swedenborg's life, works, and influence, especially of the early, pre-theological period, which has of late been awakening much study and attention in Sweden as a result of the movement to do justice to the memory of a great patriot and investigator.

I. Swedenborg's Photolithographed Manuscripts

This series of ten volumes appeared at Stockholm, 1869–1870, entitled *Emanuelis Swedenborgii Autographa, Editio Photolithographica*. The volumes contain:

Vol. I. *Miscellanea Physica et Mineralogica*, Holmiæ, 1869. (Miscellaneous Physical and Mineralogical Works.)

Vol. II. *Mathematica et Principia Rerum Naturalium*, Holmiæ, 1870. (Mathematical Works and the Minor Principia.)

Vol. III. *Itineraria et Philosophica*, Holmiæ, 1870. (Journals of Travel and Philosophical Works.)

Vol. IV. *Transactionum de Cerebro Fragmenta*, Holmiæ, 1870. (Fragments of three transactions on the Brain.)

Vol. V. *Regnum Animale: de Cerebro, etc.*, Holmiæ, 1869. (The Animal Kingdom: on the Brain, etc.)

Vol. VI. *Miscellanea Anatomica et Philosophica, sive Supplementum Regni Animalis*, Holmiæ, 1869. (Miscellaneous Anatomical and Philosophical Works, or Supplement to the Animal Kingdom.)

Vol. VII. *Opusculum de Cultu et Amore Dei*, Holmiæ, 1870. (A work on the Worship and Love of God.)

Vol. VIII. *Miscellanea Theologica*, Holmiæ, 1870. (Miscellaneous Theological Works.)

Vol. IX. *Apocalypsis Explicata, Vol. I*, Holmiæ, 1870. (The Apocalypse Explained, Vol. I.)

Vol. X. *Apocalypsis Explicata, Vol. II*, Holmiæ, 1870. (The Apocalypse Explained, Vol. II.)

In addition to the above ten folio volumes there also appeared in a photolithographed edition *Doctrina de Charitate, Editio Emendata*, Holmiæ, 1870 (The Doctrine of Charity), and in quarto *Biblia Sacra cum Annotationibus Swedenborgii*, Holmiæ, 1872.

Several editions of the text and translations were subsequently based on the photographed sources supplied to editors by this fundamental series. But the series was incomplete. It was early intended to reproduce also *Diarium Spirituale* (The Spiritual Diary); but the discovery of a new method, that of phototyping, far surpassing that of photolithographing, resulted in the appearance, in 1896, of a small manuscript in folio and quarto editions: *Summaria Sensus Interni Librorum Propheticorum et Psalmorum Davidis*, Philadelphiæ, 1896. (Summaries of the Internal Sense of the Prophetical Books and of the Psalms of David.) Printed at Stockholm, but published at Philadelphia.

The work of phototyping was subsequently continued by a number of American and British bodies and the whole series as finally edited in 1916 is ready for publication, although only Vols. I–III have been distributed.

II. Swedenborg's Phototyped Manuscripts

This series is entitled *Emanuelis Swedenborgii Autographa, Editio Phototypica.* The volumes contain:

Vols. I–III. *Memorabilia seu Diarium Spirituale*, Holmiæ (v. 1) 1901, (v. 2. 3) 1905. (Memorabilia or Spiritual Diary.)

Vols. IV–VI. *Index Biblicus*, Holmiæ, 1916. (Bible Index.) Bound in September, 1916, but not distributed.

Vols. VII–IX. *Explicationes in Verbum seu Adversaria*, Holmiæ, 1916. (Explanations of the Word, or Adversaria.) Binding in progress.

Vols. X—XIV. *Arcana Cœlestia*, Holmiæ, 1916.

Vols. XV–XVII. *Apocalypsis Explicata*, Holmiæ, 1916.

Vol. XVIII. *Miscellanea Theologica*, Holmiæ, 1916. (Miscellaneous Theological Works.) This volume may be expanded by the addition of other theological works and fragments, in which case the year of publication should be changed accordingly.

A variety of causes has delayed the binding and distribution of this monumental edition, completed since the war began, the printing having been finished in June, 1916. The continuation of the series has been suspended since that time. But the editorial plans of American bodies interested in the work of adding to the phototyped edition all the other

unreproduced works of Swedenborg comprise the following seven concluding volumes:

Vols. XIX–XX. *Philosophica et Anatomica.* (Philosophical and Anatomical Works.)

Vol. XXI. *Itineraria, Scientifica, Philosophica.* (Journals, and Scientific and Philosophical Works.)

Vol. XXII. *De Cerebro.* (Works on the Brain, etc.)

Vols. XXIII–XXIV. *Scientifica et Excerpta.* (Scientific Works and Extracts.)

Vol. XXV. *Autographa Miscellanea.* (Miscellaneous Manuscripts.)

According to a series of unpublished reports by Prof. Alfred Acton, the unreproduced manuscripts by Swedenborg would fill seven volumes as above if the remaining theological manuscripts be included in Vol. XVIII; otherwise there would be eight additional volumes.

Every student will readily understand what an effect the issuing of this phototyped series is bound to have on the future editing of texts and translations. So far as England and America are concerned, a number of plans to edit the theological works anew have been suggested, but never actually taken in hand to the extent of going to press, although much work has been done on the *Index Biblicus* by the late A. H. Searle, and on the *Arcana Cœlestia*, by the Rev. E. J. E. Schreck.

The printing of Swedenborg's earlier works has been in progress at Stockholm and Upsala since 1902, and several volumes have appeared, as follows:

III. Works by Swedenborg

The fundamental edition issued at Stockholm, under the auspices of the Royal Swedish Academy of Sciences, is entitled *Emanuel Swedenborg, Opera de Rebus Naturalibus.* Three volumes have been published.

Vol. I. *Geologica et Epistolæ*, Holmiæ, 1907. (Geological Works and Letters.)

Vol. II. *Cosmologica*, Holmiæ, 1908. (Cosmological Works.)

Vol. III. *Miscellanea de Rebus Naturalibus*, Holmiæ, 1911. (Miscellaneous Scientific Works.)

Vol. IV, in progress, will contain the *Dædalus Hyperboreus* and other scientific papers, including the Flying Machine and Decimal System, etc. Of this volume the *Dædalus* is printed, having been done in *facsimile* by photolithographing. The same method will probably be employed for other printed scientific works in the series in order to improve the edition and to reduce editorial expense. After the whole collection of Swedenborg's scientific and philosophical works from 1709 to 1745 shall have been issued in this magnificent quarto edition, there will be no reason why all the biblical, theological, and miscellaneous works

and fragments should not be added in similar style later on, thus solving the problem of a complete edition of Swedenborg's texts, or of the *Opera Omnia Emanuelis Swedenborgii.*

The references hitherto supplied show in a very condensed form how comprehensive is the scheme of publications now in progress at Stockholm, and how feasible is this plan to issue in uniform style the phototyped manuscripts and the printed texts, provided the necessary capital can be supplied by the subscriptions of societies and individuals to push the printing to a conclusion.

Single volumes and fugitive publications have also appeared from time to time:

Emanuelis Swedbergii Opera Poetica, Upsaliæ, 1910. (Swedenborg's complete Poetical Works.)

Emanuelis Swedbergii Selectæ Sententiæ, Holmiæ, 1910. (Swedenborg's university disputation, Select Sentences.)

Emanuelis Swedenborgii Festivus Applausus in Caroli XII, *in Pomeraniam suam Adventum 1714, 22 Novembr.*, Holmiæ, 1908–1910. (Swedenborg's work on King Charles XII. Festive Applause on the Coming of Charles XII to his Pomerania, 1714, November 22.)

Emanuelis Swedbergii Camena Borea, Holmiæ, 1910. (Swedenborg's Northern Muse.)

Emanuel Swedenborg. Dædalus Hyperboreus, Upsaliæ, 1910. (Swedenborg's Hyperborean Dædalus, included in the Bicentenary Publication of the Royal Society of Sciences of Upsala, in 1910.)

Swedenborgiana, Pars I, Holmiæ, 1910. (Phototyped edition of three lately found scientific manuscripts by Swedenborg. This work will probably be included in one of the proposed volumes of the phototyped edition.

Emanuel Swedenborg. Swenska Masugnar, Stockholm, 1903. (Swedenborg's work on Swedish Furnaces, included in *Noraskogs Arkiv.*)

Emanuelis Swedenborgii Itineraria. Resebeskrifningar, Upsala, 1910–11. (Swedenborg's Journals of Travel.)

Emanuel Swedenborg. Anteckningar i Swedenborg's Almanacka, 1752. Stockholm, 1903. (Annotations in Swedenborg's Almanac for 1752.)

These works, published by the Royal Swedish Academy of Sciences and other Swedish Institutions, may be obtained directly from the publishers or from Nykyrkliga Bokförlaget, Kammakaregatan 50, Stockholm, Sweden. The foreign agents for the publications mentioned above, and also for the following, listed below, are the Swedenborg Society, 1, Bloomsbury Street, London, W. C., England, and the Swedenborg Scientific Association, Bryn Athyn, Penna., U. S. A.

IV. Contributions concerning Swedenborg's Manuscripts and Life

The following selected references to the literature concerning Swedenborg's manuscripts and life, and especially to the sources published in or emanating from Sweden, are by no means complete, but sufficiently

explain the scope and nature of the materials produced in recent times.

"Documents concerning Swedenborg," 3 vols., edited by Dr. R. L. Tafel, London, 1875–77.

"The Brain," edited in 2 vols., by Dr. R. L. Tafel, London, 1883–85.

Further work on the "Documents" and on "The Brain" was left in manuscript by the Rev. James Hyde, who also began the arranging and editing of Tafel's unpublished original sources for the "Documents" and for two unpublished volumes of "The Brain." In 1913 these collections were taken to Sweden for further editing and publication.

"Bibliography of Swedenborg's Works," by the Rev. James Hyde, London, 1906.

"An Abridged Chronological List of the Works of Emanuel Swedenborg," by Alfred H. Stroh and Greta Ekelo'f, Upsala, 1910.

Catalogus Bibliothecæ Emanuelis Swedenborgii, juxta editionem primam, Stockholm, 1772. Holmiæ, 1907. (Reprint of auction Catalogue of Swedenborg's library.)

"Transactions of the International Swedenborg Congress," London, 1910, and later editions.

"The Mortal Remains of Emanuel Swedenborg," by Prof. J. W. Hultkrantz, Upsala, 1910–12.

"Emanuel Swedenborg's Investigations in Natural Science," by Prof. O. M. Ramström, Upsala, 1910.

"Swedenborg in Recent Swedish Literature," by A. H. Stroh, in *The New-Church Quarterly*, 1910, pp. 128–136.

"Testimonies concerning Swedenborg the Scientist," collected by A. H. Stroh, in *The New-Church Magazine*, 1909, pp. 461–470, 495–499, 209–218, 252–256. Translation of a Swedish pamphlet, and including numerous references to the literature.

"Honour to Swedenborg," in *The New-Church Magazine*, 1908, pp. 193, 258, 316; 1909, pp. 211, 259, 364; 1910, pp. 546–567; 1911, pp. 28–35. Miscellaneous articles and translations by J. R. Rendell and A. H. Stroh.

"Swedenborg in the Cathedrals," by Frank Sewall, in *The New-Church Review*, 1910, pp. 333–342, 552–561.

"The International Swedenborg Congress," in *The New-Church Magazine*, 1910, pp. 337–362, 417–421.

"Notes on the 'Tafel' series of Photolithographs and Documents," by C. Higham, in *The New-Church Magazine*, 1911, pp. 450–455, 500–508, 546–553.

"Swedenborg's Annotations in a Set of the Arcana Cœlestia," by A. H. Stroh, in *New-Church Life*, 1904, pp. 599–602, 656–660; see further, "Annotations by Swedenborg in a Set of the Arcana Cœlestia in London." in *The New-Church Magazine*, 1908, pp. 390–398.

"The First Draft of 'Arcana Cœlestia' and 'Apocalypse Explained,'" by A. H. Stroh, in *New-Church Life*, 1905, pp. 93–98.

"An Examination of Swedenborg's Draft of the 'Arcana Cœlestia,'" by E. J. E. Schreck, in *The New-Church Review*, 1910, pp. 562–574; see also 1911, pp. 44–59.

"Swedenborg's Travels," by A. H. Stroh, in *The New-Church Review*, 1910, pp. 343–66. For further discussions of Swedenborg's early life see the following contributions: "Swedenborg's University Period and Earliest Works," in *The New-Church Review*, 1910, pp. 539–551; "The Interpretation of Swedenborg's Works, especially those styled 'Scientific and Philosophical,'" in *The New-Church Quarterly*, 1910, pp. 211–224; "Swedenborg's Early Life, Scientific Works, and Philosophy," in *The New-Church Magazine*, 1915, p. 172 *et seq.*

"The Swedenborg Archives," Part I, "A Series of Reports concerning Investigations and Proceedings in Sweden from 1902 to 1912," by A. H. Stroh, Stockholm, 1912. This series has been designed to contain the history of the work in Sweden and also the results of documentary research. A complete text and translation of the constantly increasing collection of documents by and concerning Swedenborg, with historical discussions and notes, is being prepared for incorporation in this series. In the meantime, separate pieces will be published in the New-Church periodicals, and *The New-Church Magazine* has announced for publication serially a preliminary "Chronological List of Works and Documents by and concerning Emanuel Swedenborg."

OTHER WORLD ASTRONOMY.

By C. W. Dickinson.

IT is a large world we live in — we think so. Men do great things — they think they do; and sometimes we speak of their achievements as mighty. And yet, when we measure them with a suitable measuring rod, they do not seem so great after all. They build great sky-scraper buildings, thirty stories high, and occupying whole city blocks; yet these are completely lost to sight in the haze ten or fifteen miles away. They build long railroads that span continents; and these are lost as a gossamer thread when measured by the great expanse of the earth's surface. They have cut a great canal across a large isthmus, and call it the greatest undertaking ever hazarded by man; yet, great as it is from the standpoint of human effort, it pales into utter insignificance compared with the great gashes cut in the depths of the rock by the erosive action of waters, like the great Mississippi Valley, or the sinking of the channel of the great Columbia River through the backbone of the Sierra Mountains.

And our ideas of greatness are only comparative. We stand in awe at the base of towering mountains, whose summits pierce the sky, yet compared with the earth's bulk they are hardly as much as invisible cobweb lines on the face of an apple. And the earth's great bulk seems to us vast beyond our ability to comprehend; it contains so much, and human investigation has brought to us so little knowledge concerning its resources. And what we are pleased to term its mighty proportions of 8,000 miles in diameter and 25,000 miles in circumference,

shrink wonderfully in significance when compared with the space that stretches 200,000 miles between us and the moon. Two hundred thousand miles is thinkable, but not very understandable. It represents eight trips around the equator of the earth. A railroad conductor on a steady run would compass as much in three or four years. But how that distance pales when we undertake in our minds to span the far-reaching space that unrolls between us and the sun. Our railroad conductor will not answer here as a unit of measurement. He must stop too often for his meals and the journey is too long for his sleeps. For, with an unceasing speed of 60 miles an hour, night and day, without stopping for fuel or water, it would require 174 years to accomplish a journey to the sun. A musket ball, not stopping to nod to us in its initial speed of 1,440 feet per second, would require ten years to fly through the intervening space.

No, for our trips of these vast distances, we must search for multiplied speed. Can we find it? Yes, we can, if we are spry enough, and can hold our breaths for the motion. We can possibly catch a seat on the wings of the morning, and apparently shorten the vastness of the deep to bring the goal within our grasp. THE MORNING LIGHT! With what rapidity it reels off the spaces that sweep out into the awful miles of the blue. For notice — within the time of two claps of the hand, it has seven times circled the globe or almost reached the far-away moon. And still, if we are in a great hurry, we are a little disappointed, for at 200,000 miles per second, we must loiter something over seven long minutes before we reach the sun, with its enormous diameter of 850,000 miles.

Are we dealing with really great things now? We seem to be. Ninety-one million miles away; 850,000 miles in diameter! It is a great thing, this sun of ours, said to be a ball of pure fire, sustained

by an influx of life from the spiritual world, and controlling the majestic march of the planets of our solar system in their orbits. We find this vehicle, light, a convenient measure for spanning the circle of the paths of these planets, although when we apply it, we are face to face with wonderful distances. For we have learned that

MERCURY, 35,000,000 miles from the sun, sweeps 233,000,000 miles in its yearly orbit.

EARTH, 91,000,000 miles, travels 620,000,000 miles.

JUPITER, 475,000,000 miles, travels 3,167,000,000 miles.

NEPTUNE, 2,743,000,000 miles, travels 18,273,000,000 miles.

But it requires 4 hours and 7 minutes for our swift carriage of light to travel from the sun to Neptune, the furthest out of the known planets, and 12 hours and 21 minutes to traverse the limit of its orbit.

And all these enormous distances, and the earths within their grasp, belong to only our own planetary system. And it may help us to understand the mightiness of this vast unit of sun and planets if we observe that the whole diameter of the earth's orbit — 182,000,000 miles — will be applied 15 times to measure the space from the sun to great Neptune.

Thus our own solar system gives us a little practice in distance, and we are ready to gird our loins and look further. The first stopping place we reach is the nearest fixed star. It is worth our while to ask a question here. Twenty-one trillion miles is a good way off.. How can we understand it? Well, Proctor, the great astronomer and popular writer, is authority for the statement that from the nearest fixed star, 21,000,000,000,000 miles away, the entire orbital distance of the earth, 182,000,000 miles, would have the apparent size of a mere point. Let us keep this statement carefully in mind. For

this space includes our sun and the orbits of three planets within its scope. The apparent size is too small to be measured by any known means of measurement for size.

But it means much in estimating our further journeys. For if these great distances are encompassed within so small an apparent size, the converse of the statement is most probably true, that the mere fixed points we see, such as under the most powerful telescopes appear as nothing more than fixed points, within themselves contain not only massive suns as centers, similar to ours, but also vast planetary systems.

And we travel farther, to collosal Sirius, estimated to be 12,000,000 miles in diameter, and 83,000,000,000,000 miles away; and still further on to far, far distant Arcturus, 154,000,000,000,000 miles away. And now we have come to a region so vast in extent, so far-reaching in its dimensions, that those superb artificial eyes of the astronomers — the largest telescopes — are of no further use in estimating distance. The distances are so enormous that there are no angles from which to measure. Every one is familiar with the phenomena of nearer and remoter objects seeming to shift places as a train goes whizzing by; but star groups seen from two opposite points of the earth's orbit are so far away that they show no apparent change in location, though those two points are 182,000,000 miles apart. And yet we know that distances do pile upon each other in interminable stretches; for what the telescope does not reveal the photographic plate in a measure does, and there are found upon its films great numbers of these sun systems, unknown through the most powerful glass. It is hazarded by some astronomers that the rays of light seen only through the most powerful glasses are not rays that left their stars in this day and generation, but were shot out on their flashing journeys centuries ago, and at the prodigious

speed of light have required centuries instead of seconds to reach us.

Some years ago, while in the Naval Observatory in Washington, I was informed by an astronomical friend that it was estimated that there were about one billion stars. This estimate was based upon the revelations of photographic plates. That there are many more cannot be doubted. If we make the logical assumption that each one of these stars has revolving around it as many planets as we know are revolving around our own sun, we have the astounding number of at least eight billion planets. The great doctrine of use would bear out the soundness of the logical conclusions.

How trivial appear the accomplishments of men in the light of this great creation. We bow our heads in awe as there dawns on us a sense of the great force and wisdom that have evolved these stupendous things, and consider that the same benign Being who does not permit a sparrow to fall to the ground without His watchful eye,

"Telleth the number of the stars, He calleth them by their names."

Truly, "the heavens declare the glory of God and the firmament showeth His handiwork; day unto day uttereth speech, and night unto night showeth knowledge."

As we contemplate these enormous expanses, and meditate upon the omnipotence and omniscience that hold these marvelously extending systems as in the hollow of His hands, that keeps the procession of the planets true to their courses hour by hour, and these vast reaches of innumerable solar systems sweeping with unerring accuracy along their measureless ways, we are forced to halt, and exclaim in wonder: "What is the meaning of it all? For what purpose is the gigantic exercise of inexhaustible creative power that brought these marvels into existence?"

Many have been the attempts to answer these great questions; but for the one that rings the clearest, and that most nobly accounts for all the problems, we turn to the great Swedish seer, Emanuel Swedenborg, who modestly calls himself the servant of the Lord Jesus Christ, and from his lips of profound wisdom we are told that, behind all the tremendous energy and wisdom displayed in these marvelous creations, is a motive worthy of the august Being who brought them forth, namely:

That all the numberless planets of all these wide-stretching solar systems might be peopled with human beings in the first stage of their existence, and that from these numberless human beings might be formed vast heavens of angels, capable of responding to and satisfying the cravings of an infinitely deep and absolutely flawless Divine Love — the perfection of such heavens increasing as the number of their heavens increase from the earths. For there is neither spirit nor angel who was not first a human being upon one of the earths of the universe.

The figures I want to give you next are so staggering that I hesitate somewhat to lay them before you. Assuming the population of our earth to be as estimated, 1,500,000,000, and the expectancy of life at 35 years, which it has been, I figure that there are constantly passing into the other world from our earth over 81 people per minute. Assuming that all the other planets are as thickly populated as is ours, with an equal death rate, we reach a grand total of 648,000,000,000 people passing from all the earths into the other world each moment of time. There are 1,440 minutes in a day. You may multiply by days, months and years if you please, or divide as much as you desire. The figures I have given seem probable. We can write them; but we cannot grasp them. To make them more vivid, however, let us place ourselves on a reviewing

stand as they pass by. In ranks spaced 4 feet apart, each moment there would pass us 66 ranks, each rank with its members spaced three feet apart, reaching out into space 5,612,947 miles, 28 times the distance of the moon. This enormous procession keeps its stately tread moment by moment, hour by hour, day after day, year after year, century after century, and will know no end.

If we bow our heads in awe as we contemplate the outward manifestations of Divine power and greatness, surely we will lift up our hearts in adoration to the Lord God as these great purposes and results of creative efforts are laid before us. Yea, the Lord God Omnipotent reigneth.

As man is thus seen to be the very cream of creation, so will the very cream of astronomic knowledge be concerning the *inhabitants* of the planets. It is evident that for the present, at least, such knowledge through the telescope is hopeless. The astronomer speaks with uncertain conjecture at best concerning their inhabitancy, and means for more than conjecture are not at his hand. The figures I have given are based upon logical sequence, not upon any absolute knowledge gained from our astronomical studies.

But fortunately for us, under the Divine Providence, there is another way open for us. I make no apology to the agnostic and the sceptic for appealing to the Divine Providence in this connection. However much some may try to sever the Creator from His works in their own minds, in my judgment the majestic love that brought forth this great physical universe remains the very heart of it, and is the hidden secret of all its manifestations.

This other way brings us to the point where we draw aside the curtains and look behind the scenes. Thus far we have directed our thoughts to the externals of creation, its mere outer shell — the world of effects. Now, we must transfer them to the

inner world, the great world of causes, that great other world, which in an uncertain hazy way we have heretofore been taught lies beyond the world of nature — the spiritual world.

This we may do successfully through the experiences of that marvelous man, Emanuel Swedenborg, by means of whom the Lord, he claims, has opened that world to our gaze, so far as we are willing to look. Necessarily for our purpose herein, our introduction to him and his work must be very brief, barely sufficient to disclose some of the underlying philosophy by means of which we journey with him.

Who was he? A Swedish savant, born in 1688, and who lived 84 years; an intensely practical man, long a useful member of the Swedish parliament when Sweden was great and powerful; a noble of the realm, a wise legislator; an authority on finance; Royal Assessor Extraordinary of the Swedish Mines for over half a century; an inventor of many useful appliances, with more than mere visions of heavier than air ships and submarine boats; with all the sciences at his fingers' ends, including astronomy; a profound philosopher; a musician; a poet; in fact, a man of intellectual achievements so great and far-reaching that he has been called one of the three or four really great men who have ever trod the planet. Emerson speaks of him as:

"A colossal soul, vast abroad on his times, uncomprehended by them, and requiring a long distance to be seen. His superb speculations, as from a tower over nature and arts, without ever losing sight of the texture and sequence of things, almost realizes his own picture, in his 'Principia,' of the original integrity of man. . . . One of the missouriums and mastodons of literature, he is not to be measured by whole colleges of ordinary scholars."

During the first fifty-seven years of his life, he toiled arduously as a scientist, and then, he says,

was called to perform a great work for the Lord, by being used as the means for ushering in the long predicted Second Coming of the Lord, in the opening of the internal sense of the Sacred Scriptures. For this purpose it was essential that he should become intimately acquainted with the spiritual world, his great scientific and philosophical attainments being a basis upon which that experience could be successfully built; and for the last 27 years of his life his internal eyes were opened to the other world while he still inhabited the natural body.

I am well aware of the almost universal belief in the old saying that "there is a bourne from which no traveller hath returned," and that a denial of its truth will be received by many with incredulity, by some, perhaps, who read this paper. Yet I make the denial. A vivid concept of that other world is within the grasp of any person of good ordinary intelligence who will make the effort to understand. It would require a whole evening to discuss the proposition satisfactorily. But it concerns us to touch somewhat upon the nature of that world, and the laws governing the association of the two worlds — for we find that the spiritual world is as much under the domain of fixed law as we know the natural world to be. Some knowledge of those laws makes it comparatively easy for us to understand what would otherwise seem to us as absurd and beyond the power of man's comprehension.

There are people who are not willing to believe a new thing. An idea once absorbed must be the only true one, and they are not willing to change their ideas despite the most convincing evidence. Others, while realizing that they are floundering in a sea of helpless ignorance, assume that the other world, if it exists, is inherently unknowable, and turn a deaf ear to offered proofs.

But who, 25 years ago, would have believed the possibility of that wonderful substance, radium, that

lay unknown in pitchblend for possibly millions upon millions of years? Who, just a few years ago, would have believed it possible that, by throwing a certain kind of light upon the body, the bones within it could be seen, or by throwing another certain light upon the body, the heart can be seen to beat within it? Yet it has come to pass; and new things are added to human knowledge as necessities require.

A proposition is not true because it is new, neither is it true because it is old; nor is it false because it is held by one man against the whole world. Therefore what I have further to say herein must be weighed by its intrinsic merit, not by prejudice nor by ignorance.

In our very brief study, we must begin at the beginning. The Lord himself in his essence is the original substance. He is the very, the true, and the only life. Out of His own substance He created the universe, by successive, discrete or distinct steps, this creation descending by discrete degrees or spheres, and losing vitality as it descended from Him, forming three successive heavens in their order, the spiritual world; and lastly, as the lowest degree, the natural world, which we know as matter. Thus there are three grand degrees of existence:

First — the Lord, above or within all;

Second — the spiritual world, organized of spiritual substance, but an actual real world, as real as the natural world, and plastic in its nature;

Third — the natural world, organized of material substance, and more or less fixed and rigid in its quality.

There is only one life in the whole universe. That life is the life from the Lord. That life operates into the spiritual world, in its various discrete degrees, and manifests itself according to the nature of that world; and both the Lord's life and the spiritual world operate into the natural world. It never operates the other way; that is, the influx

is always outward or downward, and never from the outer or lower degree into the higher. But there is a vital connection between the three degrees, and the Lord is the life and animating principle of all. The natural world is neither spiritual nor Divine; neither is the spiritual degree Divine. Life from the Lord flows down into the lower degrees and gives them what appearances of life they seem to have. Everything is dependent upon the Lord.

Every human being, born on any of the planets, is born with two concurrently existing bodies. The higher, in quality, is organized of spiritual substance; the other, the lower, is composed of material substance. This is true from conception. The material body forms the outer covering, particle by particle, for the inner so long as the person lives on the natural or material plane of life — that is, before death. Nature — material substance — in itself is absolutely dead. It has positively no vitality or life of its own. It receives life, but it has none of its own. This is true, also, of the natural body. It appears to the senses to live of itself, but actually receives its form and all its activities, because of the spiritual body within it. The spiritual body takes on matter simply to accommodate itself to the natural world during its first stage of existence, for developing the spiritual qualities of the spiritual body. All loves, affections, thoughts, sensations, memory, rationality, all conscious life, are functions of the spiritual body only. The spiritual body has eyes, ears, nose, head, hands, feet — everything that goes to make up the external appearance of man, just as truly and completely as the natural body; it is the exact counterpart of it; there is not a single thing lacking — it is the complete man, which never dies. The natural body does cease to exist as soon as it is through serving the inner body on the natural plane, because its only use is to bring the spiritual into contact with nature during the

formative period of the spiritual qualities of man. During this time, however, the spiritual senses are normally open only to the things of sense on the natural plane. But the spiritual body, being organized of spiritual substance, is really in the spiritual world all the time, only its senses are not open to perceive it. Death is simply the putting off of the natural body; an orderly process, without an iota of change in the spiritual body; and the man begins life in the other world without change, just as he was here when he did not perceive it.

It is plain, from these premises, that the man carries with him into the other world, his memory, ideas, thoughts, loves, just as he had them in this. His mind is organized into different degrees corresponding to the three heavens, and the world of spirits, the latter corresponding to the lowest degrees of the mind.

St. Paul had a very clear perception of this duality of bodies when he says in Corinthians, "There is a natural body, and there is a spiritual body." He does not say, there is a natural body, and there *will be* a spiritual body, but that there IS a spiritual body.

Now, in the nature of the case, in view of the explanation of the fact and relations of the two concurrently existing worlds and the two concurrently existing bodies, it seems clear that if temporarily the sight through the natural body were closed, and opened in the other direction, a man would see the things and people of the other world in full conscious perception. We find a number of such experiences in that great psychological book, the Bible: Elisha, whose eyes were opened to see the chariots and the horsemen of Israel; Ezekiel, with his wonderful visions; Peter, James and John, when the Lord was transfigured; the disciples at the tomb of the risen Lord; the disciples on the way to Emmaus; Paul, when he was caught up into the third

heaven; John, on the Isle of Patmos; are all examples of the phenomenon. This experience is not spiritualism, which seeks to bring the things of the other world down to the comprehension of the physical senses. The opening of the interior sight to the things above can only be done by the Creator Himself, and has been done when the needs of the world required it.

We see, then, the circumstances under which the same phenomena occurred with Swedenborg. His internal sight was opened. It only remains to touch upon the law of association in that other world. There is neither time nor space there — another phenomenon which did time permit I would be glad to discuss herein. But apparent distances and times there are governed by the laws of affinity or similarity of states of mind. We know here that at times one's sympathies are drawn out to one line of subjects, and then perhaps soon to another. When drawn to music, we turn to the musicians; when to art, to the artists. We are attracted to some people, and driven away from others. In the other world, this law has free play, differently from what it has here, and people of like loves naturally draw together. But states, some states, of mind are not permanent, and so there comes variety of experience and association. With these changes in the states of mind come apparent changes in location, as the objects around one change in response to the changes in the states of mind. The plastic nature of spiritual substance permits it to accommodate itself rapidly to these changes in state, according to a law of environment well known there, and fully explained by our philosopher.

With these explanations, we are prepared, I trust, to accompany our illustrious guide on some of his journeys to the inhabitants of other worlds than ours. That is, with the scientific and rational planes of his mind grandly developed and fully

alert, through providential changes in his own state, he was brought into harmony with the states of people from other planets; and as they brought into the other world all their knowledges, memory, etc., through contact with them he could ascertain the conditions under which they had lived in their own natural worlds. We find he speaks sometimes of spirits and sometimes of angels, both from our own and from other earths. This is because, when entering the other world, people rarely, he explains, go immediately to the heavens or the hells, but tarry for a while in a state that he calls the world of spirits while certain steps in their development take place. He uses the term "spirit" to distinguish men in that state from those who have passed either to heaven or to hell, whom he designates as angels or devils respectively.

Who are these people? Why, your fathers and mothers, or other relatives, or mine, or some one else's. That's all.

I have said that through changes of his own states Swedenborg was brought into contact with spirits or people who have departed from the earth life of other planets. The converse of the condition of course must be true, and by similar changes other-world spirits came to him. And thus it would seem to have been with regard to spirits from the planet Mercury.

At one time he was desirous of knowing whether the inhabitants of the planet Mercury were like the people of our own earth; and by the strange power all seem to possess of bringing before them the subject of their thought in that world — the spiritual world — immediately there was before him a woman exactly resembling the women of that earth. She had a beautiful face, but it was smaller than the faces of the women of our own earth. Her body was more slender, but her height was equal. A man was also more slender. He was clothed with a dark

blue close-fitting garment. Oxen and cows were much like our own, but were more nearly of the appearance of deer. These spirits said that the sun appears much larger to them than to the inhabitants of other earths, as they could see from the ideas of the sun in the minds of other-earth people. For thought transference, or telepathy, is the common experience throughout all the spiritual world, and the minds of people can be read like books. In Mercury, they enjoy a middle temperature, neither too hot nor too cold. Heat does not arise from nearness to the sun, but from altitude and the density of the atmosphere.

But our guide has very little interest in, and very little to say about, the mere *things* of this planet. He is interested in far more important matters. He describes the chief characteristics of the people, from what he discovered from those spirits. Their chief characteristics lie in the love of the knowledge of things abstracted from the things themselves. We "thing"-loving people of our own earth find this rather difficult to comprehend. But because of that love, the inhabitants pay very little attention to things terrestrial and material — no more than is essential for the maintenance of their lives. But they do have much concern about statutes, laws and forms of government which prevail among the nations thereon; and also about heavenly things; for their minds are much more open to the influx of good and true influences than are the people of our own earth. They believe thoroughly in the life after death, and have knowledge of spiritual things and of the state of life after death, before death.

The spirits he came in contact with seem to have much pride in their knowledge, so much so as to give them an appearance of haughtiness. But, notwithstanding their knowledge, and the extreme avidity with which they seek knowledge, they are not distinguished for judgment, seeming to be de-

lighted with the knowledge without putting it to much practical use. These spirits seem to roam quite freely about the universe, under the operation of the law I have mentioned, in the pursuit of knowledge. They believe in the Lord God, and it is difficult for them to comprehend how the people of our earth can fail to do so.

Among the descriptions Swedenborg gives of the other life he says that the entire heavens appear before the Lord as a grand man, and that people from different earths have relation to different portions of this grand man; and that spirits from the planet Mercury have relation to the province of the memory disassociated from the memory of external things.

I note that Swedenborg's knowledge by experimental evidence of the inhabitancy of the planets is chiefly derived from the spirits from those earths, and he rarely mentions the angels. This would naturally be the case, as in these particular records he is trying to get at the lives of the inhabitants on the *earths*, which could only be learned during the "spirit" stage of life; as later on the state of life changes, and the natural memory becomes quiescent. Neither does he anywhere go much into detail concerning the mere *things* incident to life on such earths; as, for the general purpose of his intromission into the other world, the quality of life obtained by living first on the natural earths was much more important than the things surrounding them there.

In the account of the planet Jupiter, we get some pictures of the natural surroundings of the planet itself. In "The Earths of the Universe," he says:

> The spirits from the earth Jupiter related that the multitude of men thereon was as great as that earth could support; that the earth was fruitful and plentiful in all productions; that the inhabitants had no desires beyond the necessities of life; that they accounted nothing desirable but so far as it was necessary; and that hence the number of inhabitants was so great. Their

general form is like that of our own inhabitants; and faces reproduced for him, like those from Mercury, were very beautiful. But their manner of walking is quite different, inasmuch as they use their hands a good deal. Sincerity and modesty beam forth from them.

They are not under governments, as on our earth, their general temperament being so widely different; but they are distinguished into nations, nations into families, and families into houses, and every house lives apart by itself. Usually their houses are low, constructed of wood, and coated over with a bark of a bluish color, the walls and ceilings being spotted over with small stars to represent the heavens. They also have tents, round in shape, which they use in the middle of the day to preserve themselves from the heat of the sun. They are very neat in the construction of their abodes, and indeed in the care of their persons. There are horses, which, however, are not used as beasts of burden, but run wild. The general characteristic of the Jupiterians has relation to the imaginative principle of thought. The proper education of their children is their greatest concern, and they love them tenderly. I quote again:

By long and frequent conversation with the spirits of Jupiter, it was made manifest to me that they were better disposed than the spirits of several other earths. The manner of their approach to me, their abode with me and their influx at that time was inexpressibly gentle and sweet. . . . I could clearly distinguish a difference between the gentleness and sweetness of the influx proceeding from the spirits of Jupiter and that which proceeds from the good spirits of our earth.

And all through the account of his intercourse with the men of that earth it stands out that the life there is of a very much higher type than that on our own earth. They worship the Lord God as a man. They are very much more open to the influences from heaven than we are. All the inhabitants, however, are not of that peculiar angelic

quality; but immediate means are brought to bear upon those who would distract the general harmony, to restrain them.

The general method of speech is quite different from ours, as they are able, by reason of their general spiritual quality, to express quickly by the changing expressions of their faces what would require such speech as ours a long time to tell.

A few years since there was considerable agitation in some scientific circles concerning an effort to signal the planet Mars to get a response from the inhabitants there, if there be such. From the description our author gives of the inhabitants I would judge that all such efforts would be fruitless, because of the peculiar genius of those people. They are not, contrary to a general impression in guesses concerning the planet, at all a war-like people. He describes them as being of the very best of the inhabitants of the planets of our solar system, generally of a character that is almost angelic; and indeed says that many of them are in open intercourse with the angels of their planet, and quite like the people who composed the most ancient people of our own planet. For mere external things they have very little concern.

Their speech is not by sound from an external source, but comes from a kind of internal dictate or insinuation, the nature of which Swedenborg could clearly perceive, but could find no way of describing in the language of our earth. The essential affection of their speech is expressed in their faces, and of the thought, in their eyes.

They are altogether unacquainted with hypocrisy, and likewise with fraudulent practices or deceit. Every one on that earth lives content with his own property, and every one with his own share of honor, counting it enough to be reputed upright and a lover of his neighbor. If any among them begin to think perversely and incline to evil, they are

disassociated and left alone, in consequence of which they lead a most wretched life, out of all society, in dens and other places, being no longer regarded by the rest.

He found there is an utter want of harmony between the people from our earth and those from Mars, because our people are devoted so much to external things, and are turned in their affections and thoughts to the world and to self; while the Martians are in an idea turned from self and the world to heaven and the neighbor.

They are not arranged in any form of government, but in greater or lesser societies, and are associated together according to their agreements of mind. Their predominating characteristic is thought grounded in affection. They worship the Lord Jesus Christ as the one God of heaven and earth, who rules the universe. They say that everything good is from Him, and that He leads and directs them; also that He often appears among them on their own earth; as I understand Swedenborg to mean, in the Divine Humanity that He glorified on our earth.

There was presented to Swedenborg an inhabitant of that earth — not, indeed, an actual inhabitant, but like one, under the law of representation to which I have alluded. His face resembled the faces of our earth except that the lower region of the face was black, not owing to a beard, but to a blackness instead of a beard. No explanation is given for this appearance. On that earth the inhabitants feed on the fruits of trees, especially on a kind of round fruit that buds forth from the ground; also on pulse. They are clothed with garments made from the fibrous barks of certain trees which have such a consistency that they may be woven, and also stiffened with a kind of gum they have. They are acquainted with the art of making fluid fires, whereby they have light during the evening and night.

It is to be borne in mind that describing the inhabitants of the various earths with which he came in contact was only a small incident in the general work which our teacher says he was called upon to do. What we learn of the inhabitants of far-away Saturn is quite meager. They are of quite an interior character of mind, very open to influences from the spiritual world — not in the sense of spiritualism as we understand it, which seeks to bring the things of the higher life down to the comprehension of the physical senses, and thus make an inversion of the true order of life — but in the sense of having the interiors of their minds open to the living presences of the other life in an interior way. They worship our Lord, and acknowledge Him as the only God. He also appears to them at times, under an angelic form. The inhabitants are very upright and modest.

They are divided into families, each family consisting of a man and his wife and children; the children when married separating from the house, and having no further concern about it. They live on fruits, but are very little solicitous about their food. Their clothing is light, but sufficient to repel the cold.

Every one on that planet knows that he will live after death, and therefore all make very little of their natural bodies — so much so that they do not bury the bodies of those who have left the natural plane of life, but cast them out and cover them with the branches of forest trees.

Being questioned about the great belt that surrounds their earth, they say it does not appear to them as a belt, but rather as something whitish like snow in the atmosphere; but they get much light from it, and from the moons of the planet.

On Venus there are two kinds of men — that is, of two different kinds of temperaments and of such differences in disposition as to be antagonistic to

each other. The first is described as being mild and humane, and the other as being savage, and almost brutal. We would think they went to the limit of brutality. They are giants in stature, men of our earth only coming about to their navels. They are delighted with rapine and plunder, and with the thought of eating their booty. They are very stupid, making no concern or inquiry concerning heaven or eternal life, but are immersed solely in earthly cares and the care of their cattle.

But the other class are imbued with heavenly qualities of mind after passing through severe temptations whereby their evils are put off, and they are saved. They have believed, while on their earth, in a God without a mediator, although the Lord seems to have presented Himself to them at times in a human form. Swedenborg says he has seen them in the spiritual world, after they had passed through extreme suffering, taken up into heaven; and when they were received there, he had been made sensible of such a tenderness of joy as drew tears from his eyes.

In the Grand Man, they have relation to the memory of external things, in harmony with the internal memory, and in consequence they are in great harmony with the spirits from Mercury.

The inhabitants of the moon of our earth are very small, like dwarfs, of the size of seven-year-old children. They do not speak from the lungs, as we do, but from a quantity of air collected in the abdomen; the reason of which is that the moon is not encompassed with an atmosphere such as we have. The account of these people is very meager.

Concerning the moons of other planets, he says inhabitants are known to be on the moons of Saturn and Jupiter, and he makes this generalization:

> They who have not seen and conversed with spirits coming from those moons still entertain no doubt but there are inhabitants there, because they are earths like the other planets,

and wherever an earth is, there are inhabitants. For man is the very end for which every earth was created, and nothing was made by the Great Creator without an end or purpose.

Awhile ago we were contemplating enormous distances measured with earth miles on the natural plane. Now we are to measure with another kind of measure the immensity of creation on the spiritual side, in the immense distance of one soul from another in the difference of two states; that is, in the difference of the states of life of the inhabitants of the planets of one solar system from those of another system. The consciousness of this great difference could not be expressed in terms of time except by one whose senses were open to both the inner and the outer world at the same time, as in the case of our guide. We know how rapidly we can and do change our thoughts. Within a very short time one can pass from thoughts of tender love to those of violent anger. We think now of the north pole, and quickly of the antipodes. This would hardly be an orderly progression of thought or of one state to another. But there is such a thing as an orderly progression of thought and of state of mind from one thing to another; and we can surmise, perhaps, rather than understand, the great difference in state through which our guide must have passed, when he says that measured by the senses of the natural body he was two hours in passing from this solar system to the first of the planets outside of our own solar system. From our system to this other there was a great gulf, and then he came in contact with spirits from that earth, who, he states, were altogether different from those of our own solar system.

It was made known to him that our sun appears to them as very bright in the sky — and it is really very much larger than their sun.

At that earth there was a break in the line of his experiences, in that he was brought into such a

relation to his environment that he could see the earth itself, with its green fields, its forests with its trees in full foliage, and its fleecy sheep; also some of the inhabitants of the meaner class, clothed somewhat like the country people of Europe; also a man and his wife, of handsome stature and graceful mien. The people seemed to be generally well disposed. But he learned that they are wicked people, and of a very interior wickedness. The good people know that the Most High God is in the sun of the angelic heavens, but they do not seem to know the Lord as a man, in the sense that we do, although their idea of God is that of a man. The good people there are modest and simple. The inhabitants here have relation in the Grand Man to the spleen.

To some extent he describes people and conditions on a second and a third earth out of our solar system. In one of them, he states, their temples of worship are of almost indescribable beauty. They are built of live growing trees, the rows of which with their branches are arranged in such a manner as to form porticos and galleries. The floors and ground work are formed in the same manner, and as the trees are of an extraordinary height, the effect is magnificent. Wicked persons are not permitted to exist there. If one persists in giving way to evil enticements, a swoon is induced upon him from the spiritual world, and he passes away from the earth life.

The fourth earth was of only about 500 German miles in circumference. The people are very modest, even in those portions thereof where there is very scanty dress. Here, again, they complain of the spirits from our earth who occasionally come to their sphere and disturb them with their grossness and confusing ideas about God.

To reach the fifth starry earth required about twelve hours of such a journey as I have indicated.

The sun of that earth appears of a flaming color; their year is of 200 days of nine hours each; they have perpetual spring and summer, due to the fact that their year is so short — only about 75 days of our time; therefore the cold does not last so long, neither does the summer. In consequence the ground is in a continual state of vegetation, the trees are ever bearing fruit, and the grass is ever green. Their houses are built of wood, are low, with flat roofs having a cornice sloping downward. In the front rooms live the parents, in the next the children, and in the rear the servants. Their food is milk and water; the milk they get from cows that are woolly like sheep. They have no dress, and no shame, being of an interior quality of excellence, and without guile. They worship God as one in a human form, and have public worship every thirteen days. They live as families and houses, without such governments as we have.

Several times in these accounts Swedenborg explains why it is that we have such governments as obtain on our earth while on other planets they do not; the reason always being the selfishness that governs so largely on our earth and which is absent on other earths, necessitating with us unions for common defense to maintain our rights.

And yet again on this fifth earth the inhabitants complain of the confusion into which they are thrown by coming in contact with spirits from our earth, due to their false and crude ideas about God. Swedenborg in this account alludes to the habit contracted by so many on our earth of travelling about from place to place. Such a habit of travelling about is scarcely known on any other planet.

In these brief excerpts I have endeavored to give only those facts that bear more closely upon the physical environment of the inhabitants of the planets, as touching upon external astronomy, without going much into the sublime philosophy of

existence that is so much interwoven with his discourse with spirits and angels whom he visited in connection with the different planets. His writings concerning the spiritual world in general are quite extended, going deeply into the laws of existence there, and the results of the motives of life actuating people while on the earths; but concerning the planets themselves he is quite brief. But he gives enough information about them to satisfy us that our deductions and surmises are true, that the mighty, vast depths of space are not mere expanses occasionally occupied with mere balls of matter that float in order about the blue, but that just as much as our own earth they are peopled with live, intelligent beings, created to have the same purposes and the same destiny as we ourselves. His experience was an experimental demonstration of that fact. We feel, in going over the matter, much as we would in sitting down to talk with one who has been to Africa, or other earth lands with which we are unfamiliar, and learning from him conditions and about peoples who inhabit them.

Undoubtedly, the question frequently comes to mind, during the progress of this paper: Is this man really writing something that is true and upon which we may rely, or has he given us merely the product of a great imagination, or of a disordered brain? Do we have any justification in saying to Swedenborg as Festus said to Paul, "Much learning hath made thee mad"? Such questions are the most natural in the world to ask. But I think they are never asked by any one who has become sufficiently acquainted with the man through his works to really know him. He is not only a monument of vast learning, so vast that his like will probably not appear for many centuries, but he is also regarded as a monument of rare integrity, and throughout his whole life was of a deep, persistent and consistent religious character, consistently carrying out in his

own life his profound maxim: "All religion has to do with the life, and the life of religion is to do good." To lie, or misrepresent, to put out to the world a work of the imagination, as being fact, would be so foreign to his whole nature as to be unthinkable.

But, again, it is inconceivable that he could be the victim of self-deception. We must remember that Swedenborg's mind was cast essentially in the scientific mold, that he was a man not only of scientifically precise expression, but also of scientifically precise thought, as well as of mastodonic mental grasp, and that his mind for decades worked in methodical channels. The habit of careful thought was fully formed and long continued. The very mission to which he says he was called would of itself demand gigantic development and integrity of brain. The brain that was capable of producing, during his more strictly scientific and philosophic period, such works as his "Principia," "The Animal Kingdom," and the "Economy of the Animal Kingdom," and during the period of his more strictly religious activity, that profound work, "Angelic Wisdom Concerning the Divine Love and Wisdom" — a work that I believe will in time be pronounced the great philosophic work of the ages — could not be the victim of self-deception. His brain is shown to have worked with too much clock-like regularity. It is preposterous. It requires more credulity to believe him a victim of hallucination than it does to accept every word he says as gospel truth without the least rational examination of its truth.

But, to those who, after careful examination of the claims of the man that he actually was called to a great and high purpose intimately associated with the destinies of the human race, unusual in the experiences of men, have yielded their assent to the reality of his claims, the strongest proof they find

of the truthfulness of his alleged mission is found in the rationality of what he presents as the truth, its entire agreement with itself in all parts of his truly voluminous productions, the flood of light he throws upon the profound questions of human destiny that have perplexed the race for so many ages, its entire agreement with the Sacred Scriptures rationally understood, the heretofore unheard of pinnacle upon which it places those Scriptures as being in truth the inspired Word of God, and the powerful appeal it makes for righteousness of life and consecration to the Being who created us.

And now, mark well: Swedenborg, in describing the intimate relation of the spiritual world as the world of causes to the natural world as the world of effects, observed and recorded, during the period of his intromission into the spiritual world, events in that world of stupendous magnitude, of vast importance to the inhabitants of heaven and earth, and predicted, as a rational conclusion, that those events would be followed by great changes upon the earth. And you and I are well aware that since the time of those events — occurring between the years 1757 and 1772, as we measure time — the world *has* entered upon such a new and different life from the stagnation of ages before it, that it is the wonder of all thinking people, and is fitly characterized as the "new age." These changes, in all departments of human thought and activity, have not come in a gradual and long-drawn-out development, but, compared with the ages past, have sprung upon the world within a period so brief as almost to be described as "the twinkling of an eye." Speculators have vainly tried to account for this great and comparatively sudden change by saying that the minds of men have become keener; that they think more. But this is like putting the cart before the horse. Why do they think more? The statement is true, as a result, but it is a result, and not a cause.

There is no result except from an efficient cause. The new things, the new movements, the new activities, seem to be gaining momentum like a snowball rolling down a hill. Is it possible to find an efficient cause for these wonderful results except we go to that world of causes in which the minds of men really live, and see in it those stupendous changes which make the result possible? I think not.

As I have stated, the visiting of the planets, and some of the earths of other solar systems than ours, is but an incident to the great work he says he had in hand. When that small part is viewed in the light of his real use in that strange intromission into that world, and considering the profound attainments of the man, and his freely admitted integrity of life, it seems as if we are safe in accepting as facts well established, what he has been permitted to give us concerning the interior astronomy of the universe, and that they abundantly support the mere speculations and deductions reached by a view of its exterior astronomy.

And these facts have great value for us, as they tremendously confirm in our minds a belief in the great wisdom of the Creator in the bringing forth of this splendid universe, and in the marvelous power of the Love from which it sprung, a love so vast, so mighty and so perfect, that uncountable trillions of human beings from all the earths of this gigantic system are hardly sufficient to satisfy His desire to bless and make them happy. YEA, "THE LORD GOD OMNIPOTENT REIGNETH."

C. W. DICKINSON.

EDITORIAL DEPARTMENT

THE NEW-CHURCH REVIEW.

THE NEW-CHURCH REVIEW stands for the idea of an organ of the best thought of the Church on all subjects in the light of the New Age.

From time to time on occasion, the Editors have made announcements of policy, aims, and changes in the Editorial Board. The reconstitution of the Board, occasioned by the withdrawal of the Rev. H. Clinton Hay as Managing Editor, affords the opportunity to repeat such announcement.

Mr. Hay's services as Managing Editor have been highly appreciated by his co-editors and also by the general body of the friends, subscribers, and contributors. He became a member of the Board under the management of the Rev. Theodore F. Wright, in 1900; and succeeded the Rev. Wm. H. Mayhew as Managing Editor in 1910. Under the increasing pressure of his duties as Associate Pastor of the Boston Society of the New Jerusalem, Mr. Hay resigned his position as Editor of the REVIEW, in April, 1917, in order to devote all his time and energies to the work of his pastorate. As Managing Editor, Mr. Hay has maintained, for the seven years of his occupancy, the recognized high standard of the REVIEW, and has put into it much of his best thought. He has always taken a broad and hopeful view of his field of work, and has discussed many of the large questions of the day in the spirit and light of the New Age.

It may be opportune at this time to throw a backward glance over the history of the effort to establish a worthy New-Church magazine. It will be remembered that the REVIEW, had its inception in the idea that a quarterly, because of the advantage of longer and more elaborate articles, would

meet the needs of the Church more completely than could the monthly, *The New Jerusalem Magazine.*

The New Jerusalem Magazine held the field for sixty-six years, from 1827 to 1893. The initial number made its bow to the public in language which was prophetic of the difficulties under which the publication would labor to the very end. After speaking of the call for a periodical which would diffuse the light of the New Jerusalem, the Editors said:

> We have therefore been often and much urged to establish a magazine, which should teach the doctrines, and be governed by the principles, of this Church. Hitherto, we have been deterred from making the attempt, by the circumstance that no one of us could devote himself to the work without an abandonment of duty. But we have *some* leisure, and we wish to ascertain by experiment, whether we can usefully employ this leisure upon the pages of a New Jerusalem Magazine.
>
> Our work will necessarily have a more desultory character than it would probably bear if it were produced by the regular labour of individuals who could find in it their principal employment.

The lack of regular contributors, well trained and willing to give their time and labor gratis to the study and exposition of the doctrines, is here pointed to as the most serious obstacle to the complete success of a New-Church periodical. The same note is struck, only louder, and a shade of dissatisfaction is expressed, later, in 1839, when the Editors responded to the report of a committee of the Convention of that year, in which suggestions were offered to the *Magazine*, to the effect that the number of pages be increased so as to provide for miscellaneous matter to include

> information of all those occurences and appearances in science, in literature, in the theology of the old church, and even in its political condition, which manifest the influence of the New Church, or appear to require to be examined in its light. . . . [The committee adds in conclusion the opinion that], if the course thus suggested be pursued, the *Magazine*, will become more what all desire and have a right to expect that it should be; and they hope that new and greater efforts to improve the *Magazine* will be met by a general endeavor to spread it, and increase the patronage which is necessary to its support, and will increase its usefulness.

In compliance with these recommendations the Editors increased the number of pages of the *Magazine* from thirty-

six to forty; and at the same time they took occasion to say:

> It is obvious that the ability of those who conduct it, to make it what is desired in other respects, must depend very much upon the assistance which shall be afforded from our friends at a distance. We can only assure them, that whatever aid they may be able and disposed to give will be most heartily welcomed. We do not doubt that the time is fast approaching when a good New-Church periodical would be well supported. Perhaps that time has already come; and without assuming that the *Magazine* has been hitherto, or is likely now to become, all that the wants of the Church demand, we may be allowed perhaps to express the hope that those who wish to see its character improved and its usefulness increased will make some efforts to extend its circulation, as one of the surest and most direct means of effecting their object.

These quotations bring before us, in all too familiar lines, the fortunes, the trials, and the disappointments of New-Church periodicals. It is the old, old story of better editorial work, more and better contributors, and more subscribers; also of what the Church demands and ought to have. The ideal of a New-Church periodical is, and has always been, that it should give expression to the best thought of the Church, and that this thought should be in the fullest and truest sense New-Church thought, the thought which a comprehensive and thorough knowledge of the New-Church doctrines would produce and direct. It is only natural, but at the same time really pathetic, that there should have been frequent and strong expressions of disappointment in the result of efforts to realize this ideal. Before turning our glance from history, it may be well to note some of these expressions.

In the course of its long life of nearly three-quarters of a century, *The New Jerusalem Magazine*, the predecessor and in a way the progenitor of the REVIEW, made on several occasions fresh efforts to become what it was thought it ought to be. In the August number, 1865, the initial article under the heading, "To Our Readers," announces some changes in the board of editors, and goes on to discuss the situation in a way that is typical of new editorial impulse. It is interesting to note that here, for the first time apparently, the editors are named. Unfortunately, the early slovenly habit of our publications

in withholding the names of editors and contributors has left us in the dark as to much New-Church editorial history and authorship. In this case the editors mentioned are, " Rev. T. B. Hayward, Sampson Reed, Esq., Rev. S. M. Warren, and Rev. James Reed." What they say is really very much to the point even now. Emphasis is placed upon desired improvement, the purpose to extend the list of contributors as well as subscribers, and the necessity of the co-operation of all concerned. To quote:

> We see a great deal of work to be done in the field that lies before us. . . . We are aware that there is great room for improvement. The periodical literature of the New Church in this country is not what it ought to be, nor what, by well directed efforts, we are convinced it may become. . . . We see in the first place, that there has been a great lack of variety, both in the subjects treated of, and in the pens employed to write of them. It is especially desirable that matters of present living interest should receive more attention than they have received heretofore. Current literature and events, particularly such as have a bearing on the state of the religious world and the descent of the New Dispensation, should be the constant objects of inquiry. . . . We wish to assure our readers, and the New-Church public generally, that we are, to some extent at least, aware of what our *Magazine* needs, to meet the requirements of the times. . . . We would state that arrangements are already in progress which we hope will result in the active and regular co-operation of some of the best known and ablest writers of the Church. And here we would say that it shall always be our effort to obtain contributions from as wide a circle of writers as possible. . . . It has often been a matter of wonder that the periodical literature of the New Church should not be more interesting than it has sometimes proved. . . . We will simply say, that if the periodicals of the Church are not readable and interesting, as well as instructive, the fault must be with the editors, or with those who contribute or neglect to contribute to their pages. . . . We invite all our New-Church friends in every part of the country to give us the needed support of their influence, their purses, and their pens.

What the effect of this frank and generous appeal was, the record does not state. The *Magazine* was evidently struggling for life, and was facing uncomfortable conditions. After six years, May, 1872, without notice, it ceased to appear. Later a new venture, *The New-Church Magazine*, occupied the field from November, 1872, to October, 1874, and was then discontinued.

In April, 1877, the New Series of *The New Jerusalem Magazine* was begun. The "Editorial Committee" is given as "Joseph Pettee, James Reed, Francis Phelps." A new note of special significance is struck in the Editors' announcement. They say: "We take this opportunity to request all New-Church writers, both in this country and elsewhere, to aid us with contributions from their pens." This was said to correct the impression that the *Magazine* was a merely local enterprise, and to make it generally known that it hoped and desired to become the organ of world-wide New-Church opinion.

In the course of the following year, although there seems to be no record of his appointment, the Rev. Theodore F. Wright was added to the Editorial Committee. Mr. Wright proved to be an editor of unusual capacity, and apparently the editorial management soon devolved upon him. In an editorial note, December, 1893, announcing the "closing of this series of the *Magazine*," Mr. Wright thanks "all those who have co-operated with him," and states that he has performed the duty of editor for fourteen years. The *Magazine* had grown meanwhile from forty-eight pages to sixty-four. In style of printing, and in arrangement and division of content, it furnished the model of its successor, THE NEW-CHURCH REVIEW.

The first number of THE NEW-CHURCH REVIEW appeared in January, 1894. The Editors are named on the reverse of the title-page: "Samuel M. Warren, James Reed, Theodore F. Wright, Julian K. Smyth." There was a managing editor, but it is uncertain from the form of statement which of them acted in that capacity. In the second volume, Mr. Wright is so designated, and he held this position for fourteen years to his death, November 13, 1907. Under his management, the REVIEW, assumed its present form of one hundred and sixty pages, and secured its high position among the periodicals of the Church.

In the Editorial Department of the first number of the REVIEW, Julian K. Smyth speaks for the Editors in the leading editorial, entitled "The New-Church Review," in which he sets forth afresh the position and aims of a New-Church

periodical in general and of the REVIEW, in particular. On the latter point, he writes:

> THE NEW-CHURCH REVIEW is established in the hope that it may prove to be a worthy exponent of the spiritual philosophy contained in the theology of the New Church. . . . It is the intention of the Editors to make the REVIEW broad in its scope, tolerant in its spirit, positive in its utterances. It will seek especially to emphasize, and make clear to reason, the Supreme Divinity of the Lord Jesus Christ and the holiness of His Word. It will endeavor to have subjects of living interest, worthily treated in the light of the New-Church truth. For this purpose it will try to secure the services of the best writers in the Church to contribute articles written especially for its pages.

In these former editorial utterances, we have, in terms of its history, a good statement of the position of the REVIEW, and of the relations which it should maintain with the public. Its character and its ideals grow out of the purpose and effort to discuss all matters of interest in the light of the New Church. The name, THE NEW-CHURCH REVIEW, carries with it the idea that its chosen task is to *review* current events and the literature of the day in the light of New-Church doctrine. In this it is presumed that writers, familiar with the doctrine, and trained in the interpretation and application of it, are ready to contribute to its pages. The task involves familiarity with events and literature, and trained abilities to deal with them. To perform its task to the satisfaction of all concerned, therefore, the REVIEW must depend upon a body of highly educated contributors; and the constituency to which it appeals must be in sympathy with its ideals, and be prepared to give appreciative support. In short, the REVIEW is in idea and in fact one of the important educational forces and institutions of the Church, and it may well be made the crowning feature of our educational system, the arena where the highest and deepest thought of the Church finds most systematic expression. This points to the obvious relation which should be maintained between the REVIEW and such institutions of higher education as there are in the Church, especially the Theological School and Urbana University. The studies of the teachers and students in these schools should lead to scientific, philosophical, and doctrinal expositions which would find suitable public expression in the REVIEW. This is not to

forget that there are other walks of life which furnish experience and training for good writing in the field of New-Church thought. Besides the traditional "learned professions," large business experience, journalism, the literary career, politics and statesmenship, and at the present time especially sociological study and investigation, all these equip men variously for treating subjects in a manner suitable for the REVIEW. A liberal education together with a wide and close contact with life should secure that quality, literary and intellectual, which should make the REVIEW interesting as well as instructive, popular as well as distinctively spiritual, human as well as doctrinal. The field into which the REVIEW goes is the field of the world, and it should have a place in the first lines of progress. All advances in the fields of religion, science, philosophy, social and political life, should have sympathetic and appreciative treatment. It is precisely upon such conditions that New-Church light is needed and should be made to shine. The REVIEW is bound by its character and purpose to endeavor to make itself interesting and enlightening to all men of whatever class, station, or vocation.

To secure such results we must have a large and varied body of contributors, drawn from all quarters of the Church throughout the world. To avoid narrowness, provinciality, and the conventional jargon of a small group or sect, we not only desire contributors from all quarters of the Church, but with due consideration of those whom it is our special function to serve we shall welcome entire freedom of expression as well as freedom in the selection of topics.

But it is the purpose of the REVIEW to be progressive and constructive, as well as retrospective and critical. The forces of reconstruction are playing widely throughout the world both of thought and action. In this work the New Church has a characteristic, if not a pre-eminent, part. The REVIEW is awake to these conditions. It is seriously impressed with the indispensable work of reconstructing not only the religious thought of the age, but even the vocabulary in which the thought of the New Age is to be expressed, as well as the conduct of life which this thought must determine. The traditional thought and vocabulary of science and philosophy,

equally with that of religion, are in some essential respects inadequate to the thoroughgoing reconstruction needed. The seething mass of reconstructive efforts not only in religion, but in education, and especially in social and political life, go back for their final ground and justification to some form of philosophy of life. Reconstruction therefore must begin with philosophy, and work down through science to the various forms of social reconstruction so characteristic of the present.

It is probable that social experiments and efforts at social reconstruction will be the dominant characteristic of the immediate future; and the REVIEW will take its part in the work. We are mindful of the radical differences and extreme views of social reformers, and we must avoid intemperate and fruitless discussion; but the pages of the REVIEW will be open to the free expression of opinion in serious studies of social situations and doctrine, when done with the obvious purpose to throw the light of the New Church upon the issues of the day.

The ideal of the REVIEW is construction and progress. The doctrines of the New Church are doctrines of life; and in so far as they are new doctrines, they must issue in new forms and modes of life. It is not meant that we must try to break absolutely with history and tradition, but that we must appropriate history and tradition with new intelligence begotten of new doctrine. It is important to remember in this connection that the New Church itself has a history, and that in carrying on our studies we should not fail to appropriate that history.

It would probably surprise most of us in turning the pages of former numbers of the REVIEW and of its forerunner, *The New Jerusalem Magazine*, to find how many topics have been discussed, and re-discussed, by the leading men of the Church. This fact suggests that when our writers are preparing their articles, they should make sure first of all that they know the New-Church history of the discussion, and have in mind the points already made. This will give historical continuity to our intellectual life, and insure progress.

In view then of its history and of the field which it occupies,

the REVIEW is a constant reminder of the educational needs and opportunities of the Church. It is a matter of most serious reflection, that without adequate facilities for higher New-Church education the REVIEW cannot be made to serve the full purposes of its existence; and yet more seriously, the Church cannot fill the place in the world's thought and life, which the New Jerusalem must in the end fill, until its institutions of higher education are adequately developed. The REVIEW will naturally look to the Theological School and to Urbana University for scholarly work, but the Church must realize that these institutions need much larger equipment before they can be expected to furnish the kind of scholarly material which higher New-Church education would produce, to say nothing of meeting the higher educational demands of our young people. The doctrines of the New Church lay down the broad principles of education, but they will not build themselves into systems, institutions, and into forms of life, without intelligent effort and application on the part of the members of the Church, individually and collectively. The REVIEW must take its part in the educational work of the Church. All the educational forces of the Church will inevitably contribute to its improvement, to the enlargement of its sphere, and to making it a worthy "organ of the best thought of the Church on all subjects in the light of the New Age."

LEWIS F. HITE.

THE CENTENNIAL CONVENTION

IN May of the year 1817, at the city of Philadelphia, there met a small company of men and women, searching for their religious kindred. They were pioneers in the cause of a new spiritual life. They had heard of one another for years, in many instances were corresponding. Ever since one James Glen had for the first time in the world proclaimed by living voice at Philadelphia the doctrines of the Lord's Second Coming, interesting hearers there and others later at Boston, there had been those in this country who called themselves New-Churchmen. They were scattered from the coast to

Cincinnati. Naturally they saw little of one another. Groups in two or three Eastern cities began to exchange letters by the irregular mails of those days. Could they not meet? Could they not nationalize their interest? At length the following advertisement went out:

> *Resolved unanimously*, that a Convention of the receivers of the doctrines of the New-Jerusalem Church, throughout the United States, who may find it convenient to attend, be held at the New-Jerusalem Temple, in the city of Philadelphia, on Ascension Day ensuing, which will be on the 15th day of May, 1817, at 9 o'clock a.m., for the purpose of consulting upon the general concerns of the church.

In pursuance of this motive " a number of members, male and female," met on the day designated in the house of worship of the Philadelphia Society. There were two or three ministers present, an unknown but small number of the laity, a visitor from Scotland, and one from Sweden. Reports were called for and avidly listened to from the widely separated centers of interest in Massachusetts and Maryland, Pennsylvania and South Carolina, New York and Ohio. There was only one body in session, the Convention itself, then first organized. What rather meagre business there was, was transacted. An American religious body, called Halcyonites, resembling the Convention in some doctrinal respects, but denying any rightful place to civil government, was repudiated as no connection of the new body. Chiefly, there was the joy of making one another's acquaintance, the solemn happiness of initiating this national organization, the Convention of the New Church, to witness to the world the Lord's Second Coming with new life and teaching.

In May of the current year, at Philadelphia again, nearly a thousand people met representing a religious kindred ten times more numerous. They had the happiness of looking back over one hundred years of unbroken activity. Most of them were old friends of Convention, taking a right pride in the occasion; others, perhaps even more blessed, were making the acquaintance of Convention for the first time at these memorable centennial meetings. There was no visitor from over the Atlantic this time, but one from over the Pacific. Not only one body was in session, but eight or nine auxiliary

bodies besides, many commanding larger attendance and attention than Convention itself in 1817. Reports were listened to from fields the world over. Again there was occasion, and this time momentous occasion, for an expression by Convention of allegiance to the civil government; but chiefly there was the joy of reminiscence, the happiness of crowning one hundred years of the national organization's life with cheer for the immediate future.

Three currents kept parting and joining in the main current of religious conference and inspiration — one the historicalness of the meetings, another the patriotic reference of them, and the third the hospitable expression of the Pennsylvania Association and the Philadelphia Society. Now all of these would converge in a patriotic meeting, then in a charming social occasion, again in a memorable celebration of Convention's anniversary, and once more, compellingly, in sacrament and rite on the Sunday of the session.

" The General Convention of the New Jerusalem in the United States of America " is, as a corporation, the creature of the law of this country. As such, and as a body of American citizens, it owes an allegiance to the country, and gladly paid it. Before ever it attended to its own nearer affairs, it adopted with earnestness a Declaration prepared by its President, in which it concurred strongly and with religiously grounded purpose in the country's entrance upon war with the Imperial German Government. This Declaration, elevated in tone, popular in its statement of doctrinal principle, kindling in its language, forceful in its expression of allegiance to the country, the President had placed earlier in the week before the Council of Ministers, inviting consideration and improvement of it. After hearty endorsement of it there, it was reserved for action on it by Convention as a whole. It was adopted outright, after moving and seconding speeches from prominent laymen. This was by no means the only patriotic demonstration of the session. On the Monday following came a paper by the Hon. Louis F. Post, Assistant Secretary of Labor, upon " Human Society," vigorously putting some of the problems involved in the war, and ably supplemented by Mrs. Post, who had read it to the meeting. On

Tuesday morning the exchange of addresses with the English Conference made another patriotic interval. In the afternoon, a conference, marred by too great length in the speeches, took place on "The Soul of America," led by Hon. Richard Kenna Campbell, United States Commissioner of Naturalization, and Rev. Adolph Roeder, long active in the civic reforms of his state of New Jersey. Consciousness of Philadelphia's significance in the country's history was no small stimulus to Convention's patriotic fervor.

Philadelphia was no less suggestive of the church's history in this country. Informing historical exhibits had been placed in the corridor of the Parish House. The ministry in that city of the Rev. Chauncey Giles, a former President of Convention, was treasured in the hearts and memories of many present, seemingly needing few words to remind us of it. There was the tablet, too, to dedicate, downtown, to the memory of the pioneer lay-preacher, James Glen. It was an unusual scene in the Church's history when this was done. Field preaching we have had, little here, more in England. We have had motor-van and boat evangelism. This was a street service. From a motor-truck covered with bunting the President of Convention, assisted by the local pastors in Frankford and Philadelphia, conducted a simple, forcible service of dedication. A child, a descendant of David Powell, whose ordination was asked of the first Convention, unveiled the tablet, the inscription upon which reads:

> "'Bell's Book Store,'—here in 1784 was delivered by James Glen, of Demerara, B. G., the first public lecture ever given on the Christian Doctrines set forth by Swedenborg."

Most of the references to Convention's history were not thus local. At the second of its public sessions the Council of Ministers considered the lessons of the past one hundred years, in the work of organization, in the pulpit and parish work, and in missions. The hundred years and the width of the continent were swept in review. It was pointed out that the wholesome policy has been to allow the cause of the new life and thought to fashion the character of any organiza-

tion inspired by it. Study of Mr. Worcester's paper would lead to stronger, apter pulpit work from our ministry. Speaking to the third topic, Mr. Roeder sketched the phases our missionary effort has seen. Then vividly instancing the missionary opportunities growing up in and out of the war, he moved the hearts of all, as we are rarely touched at Convention, with living treatment of the truth of the spiritual world and life. Patriotic fervor and apostolic burned with one fire in that speech.

Other auxiliary bodies besides the Council of Ministers heartily noticed Convention's anniversary in their programs also. The Young People's League, which in 1913 celebrated only its twenty-fifth anniversary, alone took little notice of the historical nature of the occasion. Indeed it did what to some is the undoing of some good work in the past; it abandoned the use of the Reading Circle Chart which a few years ago was drawn up with great care and after much discussion. Each Circle is now to provide for its own study. Essentially there will result but few changes in the character of the Circle work, in all likelihood. The Evidence Society listened to a burly account of his work for the last fifteen years in Sweden by Mr. Alfred H. Stroh (the paper is among the leading articles of this number of the REVIEW). This work for the preservation of Swedenborg's Manuscripts would well have been completed during the first century of the Church's existence; surely the second century of Convention's life ought not be allowed to go far before that work is brought to completion, on the basis of which study of Swedenborg must to all time go forward. The Sunday School Association was able to review one hundred years of Sunday School work, and more, in fact, though the Association itself has not lived nearly so long. Its afternoon conferences were quiet, practical and methodical as usual; few meetings of Convention get so close to the work actually done in our societies as the sessions of the Association. The employment of a principal speaker upon Sunday School method and practice from outside our own body will be spoken of a little later. In the review of the Sunday School work of the last one hundred years the fact was not blinked that in more recent years there has been almost no progress made in

this field in numbers; there is no advantage in losing hard fact from view in the enthusiasm of the occasion. The Sunday morning service, when all came together as they did not for the afternoon and evening services in Frankford and Philadelphia respectively, was of course the distinctively religious celebration of the centenary, when the President preached a sermon, commemorative of Divine guidance, upon "The Angels and the Trumpets." The concluding service on Tuesday was appropriately a service of thanksgiving for the blessings of a century. The main historical occasion, however, was the banquet of Saturday evening in the brilliant rooms of the city's leading hotel. The President of the Convention presided; doubtless no previous occupant of that office was ever called on for such continuous and many-sided activity as Mr. Smyth carried felicitously throughout these meetings. The Rev. H. Clinton Hay described by word and picture the first Convention. Hon. Job Barnard recounted the history of Convention since then. Speaking upon Convention's immediate future, the President of the Theological School glowingly sketched the world-wide stir of a new religious life and thought, as that is concretely evidenced in the cosmopolitan body of students taking work in the correspondence department and in the classes of the Theological School. It was a stroke of genuine simplicity to sketch Convention's future in this tangible fashion. The Rev. I. Watanabe, Professor in the Theological Seminary of Kobe, Japan, now a student at the School in Cambridge, gave fascinating point to the address by his presence in native full-dress. Mr. Watanabe, Mr. John Murray, a General Secretary of the Y. M. C. A., and a student at the School, and the Board's enterprising missionary, Mr. Pulsford, again had occasion in the Missions Conference of Monday to urge upon the Church her growing opportunities in the world at large. The Banquet of Saturday came to a happy conclusion, when, greeted with an ovation, Edwin Markham read his poem done for the occasion upon Swedenborg.

Throughout the unceasing meetings attendants on Convention took opportunity to visit historic spots; many went to view the beautiful cathedral rising on a fine eminence at

Bryn Athyn; some renewed acquaintance with their friends there, whom it was also a pleasure to see, though in too small numbers, at some of the meetings; no one but had an invitation to a dinner or other social occasion, hospitably extended by some one of his many hosts and hostesses. Those early New-Churchmen who gathered for the first Convention went for acquaintance's sake very largely; social intercourse was no small part, and rightly, too, of this anniversary meeting. Why be tied down to business on one's birthday? In the formulation and inauguration of plans for church work this Convention was accordingly rather unprolific; of courage and of hope for the work it was highly productive. Not the least of the influences contributing to the high spirits of the meetings was the well organized but very warm hospitality of the local society. Infrequently, too, does the same society have the continuous entertainment throughout Convention's meetings of the ministers and their wives, and of the students of the Theological School and their wives; usually the Council of Ministers has its meetings in a neighboring city. Philadelphia's hospitality, given charming expression in the Garden Party, vied with historicalness and patriotism to make the meetings of 1917 memorable.

All three of these currents in the steady stream of Convention meetings, social, patriotic, reminiscent, were well controlled by the main current of religious inspiration, of a deepening sense of the cause in which we serve, of heartening conference about it. In the solemnly done and, it will not be out of the way to say it, well managed administration of the Supper on Sunday, the "one thing desired" above all others was measurably realized, a corporate sense that the Lord was giving of His Spirit and Life to the Church. If Convention-goers could be assured that the Supper would be administered as it was in this case, within a reasonable length of time for the service, perhaps fewer would excuse themselves from it.

To any regular Convention-goer many changes were obvious in the arrangement of the meetings. These were, most of them, adjustments to the needs and purposes of the occasion; but some are worth retaining for ordinary meetings.

It would be a gain to appoint Tuesday evening always for the meeting of the Alumni Association; most of the ministers who mean to attend Convention at all will be present then, and they alone attend this meeting. On Wednesday evening Convention delegates and visitors begin to come, and would be glad to attend the Annual Sermon of the Council were it regularly appointed for that evening as this year, while they cannot attend the Alumni meeting, in the past regularly occupying this evening. We would suggest the retention of this change. The Alumni meeting this year suffered, being programless. It is too valuable a meeting, at least was last year, not to be cared for with certainty. The Tuesday afternoon session of the Council was badly prolonged. There was also a shift of the topics assigned to the morning executive session and to the afternoon public session. This was made with good reason; but there is a slight measure of bad faith with the public in making these changes. The utilization of a Sunday School expert from outside our own body, who positively entertained the Association with skilled suggestions for Sunday School work, is an innovation worth making into a frequent if not usual effort. It was natural that for an occasion such as this anniversary most of what was said should have been by way of set addresses; ordinarily all the meetings would have craved more time for unplanned consideration of topics and papers.

Doing homage at the Centennial Convention to their "larger neighbors," their Country and their Church, and enjoying the best of hospitality from their neighbors and friends of Philadelphia, the New-Churchmen of this country redoubled their energies for the "pioneering" yet in order, in behalf of the life and teaching of the Lord's Second Coming.

Wm. F. Wunsch.

THE SWEDENBORG SCIENTIFIC ASSOCIATION.

AMONG the various gatherings incident to the meeting of Convention, that of the Swedenborg Scientific Association may be reckoned of distinctive importance. All the other bodies are to a greater or less extent subsidiary to the Convention in the work of promoting a knowledge of Swedenborg's religious doctrines; but the Swedenborg Scientific Association is interested in promoting a more widely extended and a more competent knowedge of Swedenborg's science. In the pursuit of this purpose, it attracts all who from whatever motive or from whatever circles may feel disposed to join in furthering the publication, and also the study and exposition of Swedenborg's Scientific Works. Its membership may therefore well include persons in all walks of life, not only philosophers, scientists, students, but artists, artizans, mechanics, amateurs and professionals of all kinds. For Swedenborg as scientist appeals to the practical inventor and machinist; to geologist, physicist, and mathematician; to anatomist, physiologist, and psychologist; to musician, poet and moralist; to the devotee of epistemology and metaphysics. Accordingly we see a committee of eminent scientists appointed by the Swedish Royal Academy of Sciences to examine and publish his scientific works. So too we see king, bishops, nobles, statesmen, soldiers and scholars taking part in the ceremonies of his final interment in the Cathedral of Upsala among the great of the nation.

There is as yet no complete edition of Swedenborg's scientific works. Piles of his MSS. lie stowed away in the library of Stockholm, waiting to be reproduced, published, and translated. Some of his published works are untranslated, and those that have been translated are in part out of print. The Swedenborg Scientific Association exists and is working to complete these unfinished tasks. Along with other bodies, it is carrying on the work of phototyping the MSS. It is co-operating with the committee of the Swedish Royal Academy of Sciences in the production of a monumental edition of the scientific works. It has transcribed, translated, and

published for the first time, some of the physiological treatises; and has republished several of the works that were out of print. Its organ, *The New Philosophy*, has had running almost continuously in its pages a translation of one or another of these hitherto untranslated and unpublished works.

The recent meeting of the association was one of unusual interest. In point of attendance it was perhaps one of the largest in its history; remarkable interest was shown in the papers presented. Mr. A. H. Stroh gave an account of Swedenborg's early travels and of his journals of travel. He emphasized the continuity of these early journals of travel and the later diaries, including the Spiritual Diary. Professor C. R. Pendleton interested the meeting greatly in typical models of Swedenborg's Finites. They were constructed of copper wire and so fitted in frames that they were made to illustrate the various forms of movement which Swedenborg's Finites are described as possessing. The discussion which followed showed that Professor Pendleton had struck a new line of investigation which promised to make an era in the study of Swedenborg's Principia. Most of the comment upon the Principia has been eulogistic rather than scientific. Professor Pendleton approached the subject with genuine scientific modesty, but also in the true scientific spirit and method.

The President's annual address was devoted to a survey of Swedenborg's psychology of the scientific period of his writings, and to a brief discussion of some of the elementary psychological problems which he raises. The address provoked a lively interchange of views in which a large number participated. It was quite evident that the members of the association are ready to take up the study of Swedenborg's psychology in earnest, and it is to be hoped that *The New Philosophy* will prove to be a suitable organ for the publication of the results of such study.

The New Philosophy is " A Quarterly Magazine devoted to the interests of the Swedenborg Scientific Association." The number last received, January–April, 1917, completes a new translation of the " Hieroglyphic Key," and continues the translation of the treatise on " The Red Blood." There is

also an article by the Editor on "Swedenborg's Doctrine of Correspondences," and a reprint of parts of chapter I of the "Principia," "The Means Conducing to True Philosophy." There are, besides, "Editorial Notes" and "Book Notices." It is obvious from this table of contents that *The New Philosophy* is doing work of permanent value. The editor wishes the co-operation of all who can give assistance either as subscribers or contributors. He would be glad to have articles of solid worth on Swedenborg's science.

Like all New-Church organizations, the Swedenborg Scientific Association is a missionary body. Its purpose is to extend a knowledge of Swedenborg's Science as widely as possible. In line with this purpose it also aims to encourage the growth of a body of expert students of Swedenborg, such that as a result of their labors we may have competent expositions of his science and philosophy.

But it must be borne in mind that the work of the Association — the work of reproduction, translation, publication, and exposition — cannot be carried on without adequate funds. The membership fee is one dollar annually and fifty cents added to this entitles the subscriber to *The New Philosophy*.

LEWIS F. HITE.

BIBLICAL AND DOCTRINAL STUDIES

A JAPANESE STUDENT'S VIEW OF THE DIVINITY OF THE LORD.

EVERY religion has its founder or originator. Between the two there is a close relation which cannot be dissolved. If the person of the founder or his work and teaching can be driven out of the religion, nothing remains, nothing living at least. The founder's person, his teaching, and the work done by his personality are that religion's contents. Without them it lacks vitality, power and influence. Different personalities in the founders of religions effect different shades of religion. The more life and influence in a religion, the higher and nobler the character of its founder must have been. The personality of the originator of it is inevitably related to a religion, occupying the supreme place in it.

Thus the problem of the Divinity of the Lord Jesus Christ is a very important subject in the theology of the Christian Church; it is a problem of the life and death of Christianity. Decidedly this is the central problem of Christianity. Should the Divinity of the Lord be denied, on any appeal to our reason and feeling, Christianity would be shattered, and if it remained at all, would do so in fragments. The strongest enforcements which the New Church is to bring to Christian doctrine, therefore, must be brought to this doctrine that the Lord is God and the one God. Its whole energy must be exerted to establish the great fact scientifically, ethically, religiously; before reason, to the conscience and in the life. Just as the problem has been discussed in the past, and is being discussed to-day, so it will be for generations and generations. It has ever to be established anew. Settled for some, it is not conclusively set at rest for others. It is always the pending question for the majority, and it has in it treasures of knowledge

and unfathomable resources of truth for research from generation to generation. Two religions there are which in fundamental things are opposed to each other, Christianity and Buddhism. The personality of the Buddha is fixed: He is "the man," a greatest man on the earth. There is no one discussing the personality of the Buddha, that is, his possible divinity. But in historical research concerning it, the personality of the Lord is not fixed. In general, where there is an inexhaustible relation of founder to religion, criticism and discussion will continue indefinitely after that person's death. The discussion of the Lord's person continues after centuries. His Personality has indefinite meaning. He must be at least the greatest man produced upon this earth then or since then.

Religion concerns the life, or human life. Religion has two elements in it, one Divine worship, and the other absolute ethics. If out of religion Divine worship is cut, the rest is mere ethics without the absolute objective. Ethics needs some objective beyond its own immediate self, of course, but that might adequately be a hypothetical standard, it need not be an absolute personal objective. Divine worship, however, cannot exist without the objective of personal being. Christianity therefore needs such an objective. Here enters the necessity of discussing the problem of the Divinity of the Lord Christ.

So, is the Lord Christ Divine, God, or merely human, man, like us? There is surely no need to insist that He is the person known to history, something most theologians who work with the results of the higher criticism recognize. We in the New Church of course maintain that the Lord Christ unites in one person two natures, the Divine and the human. We are not humanitarians, nor are we deists, but we combine into one person Divine and human nature. Then how do we maintain the Deity of the Lord, or demonstrate it?

When we treat and explain the problem, seeking to appeal to reason and feeling, we must take up the two methods of induction and deduction. We ourselves accept in reason and in will the Divinity of the Lord, one person of two natures, and do so because of experience and because of revelation. Yet alone, and at the present time certainly, fragmentary experi-

ence and easily misled inference cannot exert authority; and to unify accumulating experimental facts into the absolute truth, is beyond us. By the grace of the Almighty Lord, we have introduced to us another source of conviction to the reason, beside this merely human inductive reason.

This is revelation. Revelation is the only door, admitting in the prophets and especially in the Lord Jesus Christ into heavenly knowledge. Revelation alone gives human understanding any adequate information of God and human life and the universe. It is the sole method of such knowledge. All the knowledge that goes with science and philosophy may then shine in this light and reveal more. Revelation in essence comes directly from God, and partakes of the nature of deductive influx. The two, experimental and revealed knowledge, may agree mutually, and help one another to a truer understanding of life natural and spiritual. Revelation and the spiritual significance of philosophy and science will make a harmony.

At this point then we turn to the Scriptures which offer us revelation. They are the record of the revealed Word of the Lord, given the race over centuries in which it has been conspicuously under Divine guidance. In testifying to the Divinity of the Lord Jesus Christ, the Scripture is only the record of what has been revealed. In reason and in conscience the human being becomes convinced of the Lord's Divinity. This immediate conviction confirms itself in the written record. There human reason and conscience find themselves at one with the revealed word, as recorded. In the testimony we have to the Divinity of the Lord, the Scripture is the necessary record which occupies the very important place of the basic and outwardly fixed source of knowledge. The Word so revealed is the source that fixes and decides our spiritual knowledge.

The Christology of the New Testament may be divided under two Scriptural names for the Lord, " son of man," and " son of God." Named the " son of man," He is presented as the embodiment of the Divine truth of human life. Named the " son of God," He is presented to us as the Messenger of the Divine love of God, the " sent." There is a possible ten-

dency here to the old and traditional division of the Divine into persons. But the "son of God" and the "son of man" are distinguishable as love and the truth in which it expresses itself. Essentially, Divine love and truth cannot be separated in the perfect form and in the perfected nature of the Incarnate Lord. These two names and the phases of the Lord's person which they represent, interpret each other. You cannot say clearly and well how He is "son of man" unless you see Him as "son of God," and the other way about. In the unification of these two in the One Person do you alone have One Person. The light and the life of men are both in Him, the Divine truth and the Divine love. "I and the Father are one" (John x, 30). "The Word was with God, and the Word was God" (John i, 1). "He that hath seen Me, hath seen the Father" (John xiv, 9).

There is the original confession of the Divinity of the Lord by His disciples (Luke ix, 20). This is the fundamental confession for all Christologies. It represents the true faith of the primitive Church, the faith that lived in the Lord's own presence. John xx, 28 gives us the confession of the sceptical Thomas. Here is a confession typical of the Christian tempted to tests of the Lord's Divinity which are "scientific," that is, of force to the senses. Matthew xxvii, 4 records for us the confession of the traitor, Judas, a confession fit to represent the Christian prodigal and all returning sinners. Nicodemus's confession and that of Pilate (John xviii, 37, 38) are the confessions of people in authority, of a judge and of a ruler; they might be taken to represent the confessions possible to all in authority in whatever department of life. In Mark xv, 39, we have a Gentile centurion's confession of the Divine authority of the Lord. Gentiles will make this confession! The prisoner adds his confession in Luke xxiii, 41, 42, leading the way for prisoners of all sorts. The antagonistic of all kinds speak in John x, 33. It is a comprehensive immediate impression of the Christ's Divinity upon conscience and upon reason of which the Scriptures offer us the record.

The New Church presses the Divinity to sheer Deity. The Lord and the Father are one. God is one, and if Jesus is God, that one God is Jesus. Beside Him we have no God,

and outside Him we know no God. In His Glorified Person we find the Divine *esse*, which is Jehovah, the infinite, or the immense and the eternal, whose essence is love and wisdom, by which He is omnipresent, omniscient, and omnipotent. Substance itself and form itself are His. "The Lord is the Divine itself, the Divine Human itself and the Divine Proceeding itself" (Arcana Cœlestia, n. 10831). Divine and human in the Lord are not two but one person, like soul and body (Apocalypse Revealed, n. 565). The essential Divinity and the Lord's Divine Human are one (*Ibid.*, n. 553): in Him is Father, Son and Holy Spirit (Arcana Cœlestia, n. 2663, 5110): the truth of truths is that the principle of the Lord's humanity is God (*Ibid.*, nn. 4692, 8878, 4731). So we worship the one God, the Lord, the Savior Jesus Christ, in Whom is the Father, the Son and the Holy Spirit; whose humanity is divine. This is the confession of the Lord's Divinity which New-Churchmen make. It is an outcome of reasonable conclusion from experience, from revelation, and from confirmation in Scripture.

If the Divinity of the Lord is denied, the Christian Church dies out. This is the foremost truth of the doctrine. If the Lord Christ be man only, our worship is in vain. It will turn hero worship, ancestor worship. If He is God, and in life we acknowledge it, His power and life will be in our ethics, our deeds, our life with one another. Where there is no living acknowledgment, in greater works, of the Lord's Divinity, the New Church will die out in ashes. "Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew v 16).

I. L. WATANABE.

SOME REFLECTIONS ON THE DOCTRINE OF DISCRETE DEGREES.

IN a graduation sermon that was delivered in the chapel of the New-Church Theological School some years ago, the following remark was made: "Life, not doctrine, is the important thing. The study of the doctrines is not so essential."

I wondered what the speaker really meant by these words. To be sure, it is the spiritual life that counts. A theory about the spiritual life may be interesting, but if it does not help us to solve the practical problems of daily life it is of no avail. If, for instance, my knowledge of discrete degrees, or of correspondences, does not help me in making my life harmonious and beautiful,— if it does not open my mind to the blessedness which God has provided for us — of what use is it to me? The modern world is not satisfied with mere theories. It expects results.

While reflecting on the remark made on that occasion we may perhaps feel somewhat discouraged with doctrines in general and with the doctrine of discrete degrees in particular. Yet we must also consider that the revelations made to us were originally intended, not as an abstract theory to be imposed on us, but as an interpretation of the life of the New Age. The information that we get from studying the doctrines of the New Church is instrumental in attaining a life of harmony and eternal blessedness. The better this instrument of doctrine is, the better will be the result. We can do better work with a good instrument than with a bad one. In this time of war there can hardly be a better illustration of this truth than this, that scientific knowledge, especially a scientific method of life throughout a nation, has a decisive bearing upon its existence and future possibilities. It can be truthfully said that a nation's future possibilities and progressive condition can be measured by the vitality of its scientific research and life in all departments. If we apply this to the relation between religious doctrine and life we realize at once the great importance of a thorough study of the spiritual life by means of such a doctrine.

The doctrine of discrete degrees, with which we shall now deal a little in detail, is based on certain facts in everybody's experience that are apt to give rise to serious difficulties.

Take the case of a misunderstanding between two persons, A and B. A makes a certain statement in good faith, but B interprets this statement in such a way as to feel hurt. Now A did not intend to hurt B, but his words were such an inadequate expression of what they were intended to say as to

cause opposition and even animosity. In such a case we have to distinguish between the words and their *apparent* meaning on one hand, and the *real* meaning as intended by the person speaking, on the other. This is a very important distinction, and it should be applied also to literature, especially to such profound works as the Sacred Scriptures. It is also necessary to a thorough study of the New-Church doctrines. It introduces us to the doctrine of discrete degrees.

Another approach to our doctrine of discrete degrees may be made by a comparison between different kinds of reality. We see, on one side, that bodies like stones, pieces of wood or of iron, in short, all physical objects, seem to obey *strict laws* which we can express by simple mathematical formulæ. On the other hand, even a superficial observation of human life leads us to recognize man's free-will. All human life depends on this freedom. Without this freedom, religion and morals could not exist. How does this human freedom harmonize with the strict lawfulness in the realm of mechanics? In other words, how can the two so different realms, that of mechanics and that of human life, make one coherent, systematic whole? If we assume that reality is a consistent, systematic whole we must give up our attempt to reduce the whole world to one flat plane. There must be two or more planes (or degrees) of reality.

A third approach is really a matter of controversy with materialistic Monism. Take, for instance, the Monism advocated by Max Verworn in his book, entitled "The Mechanism of the Spiritual Life" (*Die Mechanik des Geisteslebens*). This book deals primarily with the physiology and neurology of the human body, but what strikes the reader most of all is the attempt to show that all mental states can be perceived by the senses. According to this view a sufficient knowledge of the anatomy of the human brain should reveal all ideas and feelings, so that what we call the mental state would be nothing else than the brain state. In other words, thoughts and feelings are to the Monist nothing but movements of matter. The argument seemed to be well made. A little reflection however, shows that a movement as such can never be a thought. We understand by a thought, a

self-conscious state, and not a movement of brain-molecules. Similarly, we designate with the words anger and fear, anger and fear themselves, and not a contraction or dilation of blood-vessels.

"Or," says a well-known philosopher, "will the physiologist stop talking of thoughts and feelings after his science will have acquired more exact information concerning the bodily processes, and will he, instead, speak only of what they are at bottom and in reality or objectively considered, that is, movements? Will he, in case he should happen to fall in *love*, no longer confess his love, but mention the corresponding vaso-motor processes or, in the words of Tyndall, discourse on the right-handed spiral motion of the molecules of the brain? Does that tell the whole story? How nonsensical!"

We may, of course, take for granted that every state of affection and thought finds its expression in the fine structure of the tissues of the body. It is quite evident, however, that this expression is entirely inadequate. Matter is too inert to express the mental part of man adequately.

So it seems to me that we are justified in distinguishing discrete degrees of reality.

From these considerations we can evolve a preliminary definition of discrete degrees: *Discrete degrees are steps from lower to higher forms of existence and organization.* They indicate a principle of method by which science can mount to higher and higher, more and more interior orders of existence.

Let us now see whether we can observe in experience, some of the discrete degrees which Swedenborg makes use of in his philosophical and theological works.

Every day we see trees, bushes, houses, and so on. If we analyze such experiences we begin to make a distinction between sensations, ideas, and concepts. We have here first of all the experience of colors, namely, of green, blue, etc. We also hear sounds, smell odors, and so on. Such elementary experiences we call sensations. These sensations, considered as organized bodies of experience, constitute *the sensual degree.*

Now, if we begin to interpret these sensations, we group and organize them on higher levels. A certain group of sensations of color we recognize as the experience of seeing a tree or

a house. Similarly, we recognize sounds as the ringing of a bell, the ticking of a clock or as the human voice. Such experiences take the form of ideas and thus involve a certain intellectual function, and inasmuch as they constitute the basis of all scientific knowledge we call the *degree* to which they belong *the scientific.*

In taking the next step, we pass from the animal realm or mind over to the purely human mind. Even animals have a certain intelligence; but what they lack is the ability of perceiving relations. This is a purely human faculty, which lifts man up to higher levels, or degrees. Man does not only group and organize sensations, but he perceives relations between these sensations and objects, and classifies them according to these relations. Thus he sees trees and bushes, and classifies them according to size, shape, organic structure, and so on. This function we call the *rational* function, from the Latin word ratio, from which we have our English word ratio (relation, proportion). And so we speak of *the rational mind* as the region of man's mind which perceives relations. From the point of view of our doctrine of discrete degrees we call this mental region *the rational degree.*

Now it may be asked, how is this perception of relations possible? What is it that enables the human mind to see relations between different objects? It is obvious that these objects must have something in common, that they must have common qualities. Now if we view different objects which are interrelated as variations of one and the same prototype we find that the perception of such original or primary qualities constitutes what Swedenborg calls *the intellectual.*

These four degrees, the sensual, the scientific, the rational, and the intellectual, are of fundamental importance in the study of discrete degrees. After having made the distinction between these steps, we can extend the scheme of degrees to man's life in general. For until now we have applied it only to man's perceptual and intellectual life. Now we can apply it also to his affectional life. Thus we speak not only of sensual pleasure, but also of rational and intellectual satisfaction. One point, however, must not be overlooked. Man's affections and feelings are not determined by sensations

and ideas only, but they depend on the relation of that which calls forth the feelings to the soul of the human organism. The soul, in its tendency to preserve itself, modifies the sensations and feelings in such a way as to cause pleasure when the welfare of the organism is promoted for the time being, or as to cause uneasiness when the welfare is put in jeopardy. Thus the same food which is agreeable to us when we are hungry may become repulsive if we eat to excess and it should cause us indigestion.

The self-preservative tendency of the soul, which we just mentioned, is also directed against the feelings of uneasiness. This endeavor to overcome such feelings together with the anticipation and realization of pleasure and joy we recognize as the *will* and its activity. In the act of the will all sensations, feelings, and ideas, are involved. But as the act of the will is at the same time an original and elementary experience, it can be seen that the will is the ruling factor in human life. It stands, so to speak, above the intellect. It pervades the intellectual, the rational, the scientific, and the sensual degrees, or, as Swedenborg puts it, the first degree is the all in everything of the subsequent degrees. (D. L. W., 195–8.)

This leads us to the conclusion that discrete degrees are homogeneous, that is to say, all these degrees are composed of one and the same substance, namely, *love*. All the degrees of experience from the intellectual downward are now viewed as functions of love or of the will. In other words, the will is involved in every experience. A brief review of our discussion of the four degrees of perceptual life shows that the sense-experience may contain all higher experiences. For instance, the experience green, contains first potentially and then actually the idea " tree " as an *object*, and this idea again contains the *concept* " tree " as a *class*, and this concept in its turn contains the intellectual *percept* " tree " as the *sum-total* of its common qualities which latter are functions of the will. In short, we discover higher and higher forms of mental life by a process of evolution and analysis *as applied to the human mind*. This is a very important point in our study of discrete degrees. For now we see that the inverse or opposite process which begins with the highest degree or love and descends to

the lowest degree of experience or to the sensations is a process of *composition; indeed, discrete degrees are degrees of composition.*

The following illustration will make this clear. We take a number of strands and we entwine them so as to make a cord. We make several cords, and entwine so as to make a rope. The strands constitute the first, or highest degree. The cords constitute the second or middle degree, and the rope belongs to the third or lowest degree. These degrees are homogeneous, that is, they are of the same substance.

In this connection we see further that if the highest degree is all in everything of the subsequent degrees, the will in its endeavor to realize itself finds the understanding closely associated with it. Thus united, they permeate the subsequent degrees, making them to be as one degree, called the natural. In this way the purpose of the will or love, interpreted by the intellect as a plan of action, is fulfilled in the sphere of the natural degree of man by the action, of the body. This leads us to the fundamental distinction between our affections, our thoughts, and our acts. This distinction coincides with the familiar distinction between end, cause, and effect.

Let me say, in conclusion, a few words about the importance of our doctrine. We *started* by emphasizing the *practical life*, but we had to modify our position by adding a few remarks in behalf of a thoroughly scientific study of doctrine. We also saw that many difficulties and misunderstandings which arise in daily life may be solved by an intelligent application of our doctrine of discrete degrees. This does not mean that only experts in this doctrine can solve such difficulties, but it does mean that we are not in the right attitude toward our fellow men, that we do not judge their state of life fairly unless we look at them from the highest point of view, namely, from love. It also means that we are being misled by appearances. And we miss the real joy of life, unless we realize that in all our experience there is ultimately the manifestation of Divine Love.

P. HÄRTLI.

CURRENT LITERATURE

"THE HOLY SCRIPTURES."*

THIS is the title of "a new translation" of the Old Testament. It is the long expected Jewish version of their ancient Hebrew literature, and the first authoritative rendering in English. It is not the first rendering of their Bible in the English language, because many *personal* translations had been made before — and due credit is given to such efforts, as they were consulted by the body of men who produced this first *authoritative* work. Even a concerted translation in hand by twenty-three American Jewish scholars laboring on behalf of the "Jewish Publication Society of America" from 1892 until 1901, must be set down as *personal* work, because, had the work been completed, each book would essentially have been the translation of an individual, though the final work was to be under "the general direction" of an "Editor-in-Chief," assisted by two others as an "Editorial Committee."

The present work was produced by a group of well-known Jewish scholars who acted as "a Board of Editors, instead of endeavoring to harmonize the translations of individual contributors." The bodies taking part in the undertaking were two, — the Jewish Publication Society of America and the Central Conference of American Rabbis. Each was represented by three men: the former by Dr. Solomon Schechter, Dr. Cyrus Adler, and Dr. Joseph Jacobs; the latter by Dr. David Philipson, Dr. Kaufman Kohler, and Dr. Samuel Schulman. These men were evidently not chosen indiscriminately, for "the selection thus made resulted in an equal representation of the Jewish Theological Seminary at New York, of the Hebrew Union College at Cincinnati, and of the

* *The Holy Scriptures* according to the Masoretic text. A new translation, with the aid of previous versions and with constant consultation of Jewish authorities. Philadelphia: The Jewish Publication Society of America. 5677–1917. 1150 pp., 12mo. Cloth $1.00 net.

Dropsie College for Hebrew and Cognate Learning at Philadelphia."

By mutual agreement Prof. Max L. Margolis was chosen as the seventh member, he to be the Editor-in-Chief of the work and Secretary to the Editorial Board, of which Dr. Cyrus Adler was elected Chairman. . . .

The method employed by the Board was as follows:

In preparing the manuscript for consideration by the Board of Editors, Professor Margolis took into account the existing English versions, the standard commentaries, ancient and modern, the translations already made for the Jewish Publication Society of America, the divergent renderings from the Revised Version prepared for the Jews of England, the marginal notes of the Revised Version, and the changes of the American Committee of Revisers. Due weight was given to the ancient versions as establishing a tradition of interpretation, notably the Septuagint and the versions of Aquila, Symmachus, and Theodotian, the Targums, the Peshitta, the Vulgate, and the Arabic version of Saadya. [Other helps, talmudic, midrashic, Jewish commentators, mediæval and modern, as well as important non-Jewish, were diligently consulted.] On this basis, a manuscript was prepared by the Editor-in-Chief and a copy sent to every member of the Board of Editors. . . . Each point was thoroughly discussed, and the view of the majority was incorporated into the manuscript. . . . The proof of the entire work was sent to each member of the Board for revision, and the new proposals which were made by one or another were in turn submitted to a vote by correspondence and to a final vote at the last meeting of the Board, held in October–November, 1915.

As to the principles which animated the translators we are of course not surprised to see this as the first, " that the christological interpretations of non-Jewish translations are out of place in a Jewish Bible." I say " of course," because it is the embodiment of a traditional relationship, which places Jews and Christians in opposite camps. But if these modern translators consult every Jewish source of Bible interpretation, pray, who is this Jesus Christ, if not pre-eminently a Jew according to the flesh?

Nor do we wonder at the second utterance, " the Jew cannot afford to have his Bible translation prepared for him by others." The Jews have able students, who can perform for their own people what others have done for themselves. It detracts nothing from their learning when they use existing material and frankly confess their grateful indebtedness,

especially to "the Authorized Version with its admirable diction . . . as well as" to the Revised Version with its ample learning — but [they exclaim] they are not ours. And even further, "the Editors have gone back to the earlier translations of Wycliffe, Tyndale, Coverdale, the Bishops' Bible, and the Douai Version . . . in a word, upon doubtful points in style, all English Versions have been drawn upon."

It will therefore not surprise a Christian reader to find, while perusing these "Holy Scriptures" of the Jews, that the language is almost, at least very largely, identical with our own Old Testament. One would almost feel tempted to ask our Jewish brethren, "Is not your splendid work a corroboration of the fact, that these non-Jews have done justice to the famous original text? Should not this double witness be a spur to more mutual trust?"

Yet however great and constant the agreement of Jew and Christian in the individual texts of every book, there is one point in which the Jew clings to an unalterable tradition, and this the Board of Editors expresses thus:

> As to text, and order of the biblical books, the present translation follows Jewish tradition, the Sacred Scriptures having come down in a definite compass and in a definite text. They are separated into three divisions: Law (Torah, Pentateuch), Prophets (Nebi'im), Writings (Ketubim). Each of these possesses a different degree of holiness or authority. In the Prophets and the Writings the order of the books varies in manuscripts or among Jewish authorities; but there is absolute agreement as to the compass of these two divisions, and no book is transposed from the one into the other. Thus Ruth, Lamentations, and Daniel are all placed in the division of Writings — not among the Prophets, as in non-Jewish versions.

We are further informed that in choosing texts they have followed most modern text critics and editors, have preferred the later pointed text (known as the Masoretic) to the earlier, unpointed text, and moreover, in most cases have followed the marginal rabbinic suggestions in preference to the written, or traditional, text. (To scholars it means that the *Keri* was adopted in preference to the *Ketib*.)

Of the work before us the Board of Editors, conscious of the important task they had completed, say:

The present translation is the first for which a group of men representative of Jewish learning among English-speaking Jews assume joint responsibility, all previous efforts in the English language having been the work of individual translators. It has a character of its own. It aims to combine the spirit of Jewish tradition with the results of biblical scholarship, ancient, mediæval and modern. It gives to the Jewish world a translation of the Scriptures done by men imbued with the Jewish consciousness, while the non-Jewish world, it is hoped, will welcome a translation that presents many passages from the Jewish traditional point of view.

There is no need of making quotations and putting them in columns parallel with the same passages from the Christian Bible, because they are so thoroughly in agreement that the task would seem a waste of space and time. Yet a few considerations should be added which may help to show the difference that actually exists in spite of all the evident agreements.

The various side-lights which the "Preface" affords contain information that is interesting — interesting because, first of all, they give us a picture of the Jew of 1916 as nothing if not up-to-date, highly modern. In the face of this modernism one is inclined to ask, Why the stubborn insistence on the point of the *traditional order* of the books? The Hebrew Books of Ruth, Lamentations, and Daniel are identical with the Christian books of these names (barring the additions in Septuagint and Vulgate to Daniel, which are almost universally rejected); then why insist for tradition's sake upon putting them in a different place, since Christians have an excellent reason for placing these books where they are in Christian Bibles? Is it an answer to an historical and chronological student when you say, "We place these books outside of a chronological order, because tradition bids us do so"? Why then reject the older *Ketibs*, the traditional text, and adopt the discrepant *Keris?* This is not a meddlesome question, not a question to emphasize Jewish inconsistency, but a question that seeks to have tradition throw some light on what it claims.

Again, if scholarship is truly the first criterion, one would ask, Why object to placing Lamentations in juxtaposition with Jeremiah? It is a known fact that until the pointed

texts became prevalent, Lamentations was usually placed following, that is, attached to, Jeremiah; and the Septuagint marks it as "the Lamentations of Jeremiah" in order to preserve its identity, because it was separated from the prophecy when a new standard of classifying the books was adopted by the Indo-European students at Alexandria. Lamentations was evidently put into the same category with the Psalms, because its alphabeticism if nothing else marked it as poetry, and all the other acrostic literature was in "the Writings."

Perhaps the Board of Editors did not feel called upon to exercise any critical function, and in the position taken felt safe behind the shadow of tradition. This is valid, indeed, in relation to their own people. But why not look with the eye of a statesman over the wider situation, since the Scriptures of the Jews are in the fullest sense Scriptures of the world — seeing that the Christian religion, if not any Jewish propaganda, is diligently spreading them in all the lands where civilization is reforming all the kingdoms of this world? It does seem high time that in religious matters the rattling of old bones should cease, and an era of rational speech supplant not-understood mystery.

I have drawn very largely upon the "Preface" of the new Jewish translation because this work was produced in so practical a way that it might serve our Church as an example. Our translation work has been very amateurish; yet we have a most rational ground for saying with the Jews, "No New-Churchman can afford to have his Bible translation prepared for him by others." But to a New-Churchman there must be more than "tradition" to settle that ancient and to the world unsolved enigma: "What is the true Canon of Scripture? What is the true criterion that determines it?" The Jewish "Holy Scripture," sends back the old echo. Is it the last word on the question? Evidently not.*

J. E. WERREN.

* Our readers will be pleased to learn that the subject of the Canon of the Old Testament Scriptures has long engaged the attention of Professor Werren, and that he recently delivered a most interesting paper upon it to the New-Church Club of Boston, in which he presented a definite solution of the problem. We hope that he will allow his essay to appear in the pages of the REVIEW in the near future. — *Editors.*

"THE RELIGIOUS HISTORY OF NEW ENGLAND."*

READERS of the REVIEW will be interested in this handsome volume of lectures especially because it includes a lecture upon the New Church in New England by the President of the New-Church Theological School at Cambridge. Once they begin reading the volume, that will not remain their only interest in it. Two series of lectures, originally delivered under the auspices of the Lowell Institute in King's Chapel, Boston, in the winters of 1914–1915 and 1915–1916, constitute the book; and cover quite comprehensively, excepting the history of the Roman Catholic communion, the history of religious thought and life in New England, in the midst of which and as a slight part of which the New Church has struggled into being.

Each lecture is the work of a capable representative of that religious body and movement of which it recites the history. Eminently readable narratives are given us of the Congregationalists, of the movements, like that of the Unitarians, in revolt against the "Standing Order," of the Baptists, of the Quakers, of the Episcopalians, of the Methodists, of the Universalists, and of "the Swedenborgians." There is a surprising unplanned connectedness among the lectures, and surprisingly little duplication of matter. A free use of anecdote and a considerable element of humor indicate the original desire to make interesting lectures of this historical information, and now result in a very readable book. Most of the narratives are histories of action as much as of thought. That again adds to the interest they have. In this respect the last lecture, upon "the Swedenborgians," was bound to be handicapped; there was not so much action to be recorded. And in one other uncontrollable respect that lecture was bound to

* *The Religious History of New England.* King's Chapel Lectures by John Winthrop Platner, William W. Fenn, George E. Horr, Rufus M. Jones, George Hodges, William E. Huntington, John Coleman Adams, William L. Worcester. Cambridge: Harvard University Press. 1917. 360 pp., 8vo. Cloth, $2.50 net.

suffer. There was a great measure of inter-play among most of these religious bodies. They all had lively and influential contact with one another. The story of this makes especially interesting reading. But the New-Church body was soon isolated, by circumstance, by the peculiarity of its positions to itself, and even by inclination in part; there is not that interested and influential part played by it in its neighborhoods that it could and would play were it to take its neighborhoods into intelligent and sympathetic account, as this book might well enable it to do in New England, even more extensively, for the religious developments in New England have made themselves largely felt outside in this country. But of the actual course of the New Church in New England, of the great spiritual cause which inspires it, of its doctrinal positions, Mr. Worcester has added an account, which is an interesting, thoughtful, and strong contribution.

The religious history of New England is largely contemporaneous with the progress in the world of the light and life of the Lord's Second Coming; in some measure it reflects that advancing light and life; such an account of it as this at least informs us of the changed and changing world in which we seek to preach the Christianity of the Second Coming. Of our historical background and surroundings as a church, neither ministers nor laymen know enough; to address ourselves forcibly and helpfully to the world immediately about us, we need to know well these our historical and contemporary bearings. Every minister of the Church in New England, every lecturer there, every missionary worker, would do well to read this book.

W. F. W.

"THE DIVINITY OF CHRIST."*

It is a delight to read "The Divinity of Christ in the Gospel of John," by Dr. A. T. Robertson, Professor of New Testament Interpretation in the Southern Baptist Theological

* *The Divinity of Christ in the Gospel of John.* By Prof. A. T. Robertson, D.D., LL.D. New York: Fleming H. Revell. 1916. 172 pp., 16mo. Cloth, $1.00 net.

Seminary of Louisville, Kentucky. Dr. Robertson brings to his task great critical knowledge. His "Grammar of the Greek New Testament" is called by the highest authorities in America, England, and Germany, "the greatest work in existence" on the subject. He is also the author of many critical studies of phases of New Testament teaching. His studies in the life of John the Baptist, of Jesus, and of Paul are highly regarded by students.

The attacks upon the Fourth Gospel have been violent. Dr. Robertson considers all points of view. He takes his position from the facts in the case as he sees them, but he does not write as a controversialist endeavoring to force his point of view upon the reader. One will choose his own position very probably from his heart attitude towards Jesus. Dr. Robertson's attitude is reasonable and yet affirmative. Those who attack John's authorship of the Gospel bearing his name, and also its obvious positions regarding the deity of Jesus, are apt to be, as has been often pointed out, either rationalists who reject the supernatural, or Unitarians who deny the deity of Jesus. It is no longer a mark of great scholarship to be agnostic or adverse in one's attitude towards the supernatural in the Bible or in Jesus. Critics with facile pens and violent prejudices have too often posed as demigods in criticism, and been followed by the mob. Since the revelation of Germany's real character has been given to the world through the present war, those who followed German fashions in the matter of adverse criticism of the Bible and of Jesus have seen a new light; they have perceived the actually unspiritual, though nominally devout, animus of the German soul.

These remarks of the reviewer do not present Dr. Robertson's method. He is more quiet and more deferential in his attitude towards hostile criticism. He recognizes the honesty of men in their attempts to solve critical problems of the Bible, and he has great patience; and yet he at last is forced to take his own position in a very positive fashion. He first openly takes this positive attitude when he has gone over fifty pages in the discussion. He says:

> It is useless to quibble over the miracle of turning water into wine, this first miracle wrought by Jesus, and a nature miracle at that. If

we have come thus far in John's Gospel with any kind of sympathy and assent, we can easily go the whole way. I am assuming that the readers of my book have made up their minds about God and Christ and the world. I am not advocating obscurantism in any sphere, but just the opposite. I may say that I am not antagonistic to evolution as a process used by God in the creation of the universe. I am not sure that the evolutionary hypothesis has been proved, but I do not object in the least if it should be. I have no fear that science will again become materialistic as it once threatened to do. It is nothing like so negative and agnostic as it once was. Modern scientists, barring Haeckel, are becoming decidedly spiritualistic in outlook, and open advocates of the supremacy of mind over matter. If we really believe that, there is little to bother over further save questions of fact. If God created and is still creating, why trouble about the present activity of God? If Jesus is God, why deny to Him the power of God? (Page 54.)

The Gospel of John is beautifully analyzed into five parts: The Manifestation of the Messiah; the Growing Hatred of Jesus; the Secret of Jesus; the Scorn of Christ's Enemies; and the Vindication. One follows the clever setting forth of the development of these phases in the Lord's life with positive joy.

As to those critics who say that because John's Gospel is a history with a purpose it is devoid of real historical value, Dr. Robertson replies:

But this is very superficial criticism at best, and implies that historians write in a purely objective way, like the Anglo-Saxon *Chronicle*. This is, of course, untrue. No history worth the reading is other than the writer's interpretation and arrangement of the facts to prove his philosophy of history. . . . Purely objective historical writing is a myth in so far as it applies to the interpreters of men and movements of the ages. . . . The Gospel of Matthew is just as much a treatise as is the Gospel of John. The one undertakes to show that Jesus of Nazareth is the Messiah of the Jews, the other to prove that He is the Son of God. . . . The New Testament writers are all advocates of Jesus as the Christ, the Son of God, else they would not have written at all. It is preposterous to say that the very men who knew most by personal experience and research about Jesus were the least qualified to set forth a true record of His character and worth. There is in them the bias of love, but not the blindness of love. Indeed, nothing is more striking in all the Gospels than the naïve truthfulness in the report of the dulness of these very men in the presence of the full brightness of Christ's glory.

The Gospels did not create Jesus Christ. To be sure He began His career as Jesus and won the title of the Christ, but it is not true that early Christianity is merely the record of the deification of Jesus. There was a "Jesus or Christ" controversy, but it was fought before a pen was put to paper; and the record of it is told in the Gospels themselves.

It is Dr. Robertson's task to show this controversy in its rapid developments in the life of Jesus as portrayed by John. His analysis, clear and critical and searching, is so fascinating that one can scarcely put down the book as he reads. Speaking of the fact of John's authorship he pertinently says:

The very claim to intimate fellowship with Jesus on the part of the author prepares one to expect in the Fourth Gospel an unusual amount of original material as the justification for a later book in addition to the three well-known and long accepted Synoptic Gospels. The book is not to be discounted because of the personality of the writer, but is to be interpreted in the light of it. There is, no doubt, some shading by that rich personality through the mellow mist of the long years since the old man mingled so freely in the years of his youth with the incomparable Person whose light now dazzles John as he writes. But John has truthfully drawn the portrait of Christ as he saw Him, and as He is, a picture that in a wonderful way supplements and harmonizes with that drawn in the Synoptic Gospels. Neither is a complete picture of the Christ, nor both combined. . . . If John the apostle did not write the book, we have to imagine an unknown genius equal to the task.

Naturally the author takes up the question of John's use of Greek philosophic concepts, and he cleverly shows that the idea of the Logos was already at home in the Jewish world as well as in the Greek. He says:

The flat assertion that "the Logos was God" has probably created more prejudice against this Gospel than anything else in it. But this is the thesis of the book. The Pre-incarnate state of the Logos is not simply affirmed, but it is pointedly asserted that He was God in the sense that the Father is God.

The author also makes the point that John's authorship of the Book of Revelation is shown by the way in which he makes use of this word in the description of the triumphant Christ in Rev. xix, 13, "And his name is called the Word of God."

As to the Virgin Birth the author says:

The Virgin Birth is not mentioned, but certainly it is not denied. It is rather, I think, implied by the very language of John which suggests something more than ordinary generation. Indeed, it is difficult to conceive of a real Incarnation of God in any other way than that of the narratives in Matthew and in Luke.

I like this gem from the author: "It is notorious that scholars are the most difficult men to teach because they know so much already."

Here is another gem: "Religious persecutors are usually men of strong convictions of their own orthodoxy and infallibility, but with weak ethical principles."

Dr. Robertson's position might be summed up in this: "Faith in Jesus is faith in God who sent Him. Seeing Jesus is seeing God."

The author is unable to understand the mystery of the Trinity, as suggested in the fourteenth chapter of John, and he also accepts as in some way true the Vicarious Atonement; and yet I am persuaded that these blemishes will fall away from him when he sees at last the fuller truth of the Lord's revelation of Himself in this New Age. He is profoundly convinced of the actual deity of Jesus; and for Him Jesus is true God, and somehow the only God. Seeing Jesus to be actual God, and the only God, it is inevitable that inherited opinions derived from former theologies will eventually disappear.

The appended list of books relating to the study of the Gospel of John is a thing well worth while.

WALTER B. MURRAY.

A SUMMARY OF THE DOCTRINES OF THE NEW CHURCH.*

This is a book of extracts from Swedenborg's theological writings, mainly "Arcana Cœlestia." The book is attractive in appearence, well printed on good paper, and well bound.

The convenience and usefulness of such a book to students

* *A Summary of the Doctrines of the New Church.* Compiled by MARY WELLS CLARK. Chicago. 1917. 399 pp., 8 vo. Cloth, $1.25. For sale at Mass. New-Church Union, Boston.

of New-Church doctrines is obvious. It has the advantage of being easily handled and readily consulted; it also has the advantage of brevity in its articles. On the other hand it is, as a matter of course, inferior to some other compilations in fullness of material. However, the book should be judged by its purpose, which is to furnish ready access to what Swedenborg says on various topics of New-Church interest. So within this purpose it may be asked, What are its salient features?

In the first place, according to the " Index of Subjects," wherein page reference is given, there are about 386 topics selected, under which extracts are given, each with its proper reference to the original text; in all about 2,800 extracts. These are classified by the compiler in the " Index of Subjects," as subjects relating to: I. The Lord; II. Creation and Nature; III. The Word, Scripture, Correspondences, Interpretation; IV. The Church; V. The Spiritual World, Heaven and Hell, World of Spirits; VI. Divine Providence; VII. Man, His Constitution and Regeneration; VIII. Life, Conduct, Piety, Worship.

Aside from the question of relative completeness, the value of such a book is dependent for the most part upon the selection of the extracts, and the order in which these are arranged. As to order, it must be said, in the first place, that the arrangement in the body of the book is entirely different from that in the " Index of Subjects," and in neither does there appear any obvious principle of connection. For convenience of reference, the topics are arranged in the " Index of Subjects " in alphabetical order under the classes, but in the body of the book both topics and extracts seem to follow one upon another haphazard. As to topics, however, this confusion is corrected, for reference, by the alphabetical arrangement of the " Index of Subjects."

But the final test of the value of a book of this kind is the selection and order of the extracts. Given a topic, — for example, the Church, the topic with which the book begins, — the student will expect a fair degree of completeness within the limits of the extracts chosen. In other words, he will look for a well selected body of extracts, such that the topic will be

fairly presented. In the next place, he will be helped, if the extracts are arranged in logical order. In both these respects the book is defective and disappointing.

Taking the article on the Church, we naturally look for a fairly complete statement of what Swedenborg means by the Church. We note that there are fifteen extracts given, from one to fifteen lines in length. Of these, seven tell of the relation of the Church to heaven, — and the meaning of the term "Church" is more or less taken for granted; two compare the Church with the Grand Man and with the heart and lungs; while from the six remaining we gather (1) that the Church consists of those only who from the heart acknowledge the Divine of the Lord, and who learn truths from Him by the Word, and who do them; (2) that the good of love and faith makes the Church in any one; (3) that the Church is in those who are in the affection of truth for the sake of truth, and in the affection of good for the sake of good, thus those who are in love toward the neighbor, and love to God; (4) that not the possession of the Word, but the right understanding of it, constitutes the Church, and (5) that the Church is established in man when he does good from affection, after he has fought against evils and falsities, and has endured temptations.

This can hardly be said to be a fairly good statement of what Swedenborg means by the Church. The fact is, Swedenborg's account of the Church is an exceedingly complicated body of doctrine, and what the student wants is a development in the form of quotations of any or all of the above general statements. In other words, he wants assistance in putting the many widely scattered statements together in logical order. This book, it is to be hoped, will make this want more keenly felt, and thereby stimulate effort to meet it.

L. F. H.

A SURVEY OF CURRENT RELIGIOUS THOUGHT.*

THE doctrines set down in the books of the churches would seem to represent the religious convictions of a steadily diminishing number of people. Outside that conservative number are a multitude questioning and seeking, wrestling keenmindedly with difficulties, and parties to a chaos of opinions. If we are to know what they think, it must be through some such survey of their situation as Dr. Drake gives us in his "Problems of Religion," originally a course of his at Wesleyan University. He can say more for the fine spirit of inquiry which is abroad than for the constructive character of any conclusions so far reached; he is sure that that spirit of inquiry, put under tuition to the Spirit guiding into all truth, will issue in light.

After an introduction, the book divides into three parts: the first, historical; the second, psychological; and the third, philosophical. Dr. Drake is most valuable in the second part, where he seems to be in his best vein, too. But to comprehend the contemporary situation, certainly one must get the historical point of view of modern religious thought and inquiry; and this is the subject of Part I. No less one wants to know what conclusions are come to, and how far they go toward a re-construction of religious thought; and these are fairly well surveyed in Part III,—fairly well, for it does seem that some farther-reaching re-construction has been effected than Dr. Drake is willing to class as such. Carefully made but rather ultra-modern reading lists are appended to the several chapters, helping a reader to perfect his survey for himself.

One small body of people trust today that, in the current unsettlement of men's religious convictions and "chaos of opinions," He Who promised to come a second time has come to men in new light out of His Scriptures, teaching them the deeper truth that the day would be calling for. It is a spectacle moving to pity to see so many frustrate, indeed vain,

**Problems of Religion:* An Introductory Survey. By DURANT DRAKE, A.M., PH.D. Boston: Houghton Mifflin Co, 1916. 425 pp., 8vo. $2.00 net.

attempts after a re-construction of theological thought, when the same or less effort might possess for men an advanced, not only a re-constructed, Christian teaching, the discovery not of men, but the gift, as ever, of God. But if we are moved to this grief, will we not take the pains to acquaint ourselves with the situation of those "who are disturbed in their faith, who are groping for light, or clinging desperately to doctrines they cannot whole-heartedly believe," by using such a survey as this to give us an understanding of them, and points of contact with them? A careful reading of this book would give the missionary teacher of the New Church, and the settled pastor and preacher of the New Church, an accurate acquaintance with a large section of the contemporary religious world to which he addresses himself.

W. F. W.

"PEEPS INTO THE PSYCHIC WORLD.*"

THIS book gives a number of stories tending to bear out the superstition of the psychic influence of jewels, especially malign influences. Then follow stories in regard to the malign influence of certain mummies; a chapter on instances of reincarnation; others on presentiments, on dreams, on the vision at Mons, and some old-fashioned ghost stories.

In these stories we have a series of interesting narratives, mixed facts, superstition and theory, but little attempt to get at a real insight into the nature of the so-called psychic influences. The statements we find in Swedenborg support the idea that there is an influx into ultimates by which spirits may at times inflow and manifest their presence; but the study of this subject should be based on thoroughly well authenticated facts, not on mere ghost stories. Swedenborg repudiates the doctrine of reincarnation, and explains the facts in another way.

A version of the Angels of Mons is given in the chapter,

* *Peeps into the Psychic World;* the occult influence of jewels and many other things. By M. MACDERMOT CRAWFORD. Philadelphia: J. B. Lippincott Company. 1915. 203 pp., 12 mo. Cloth, $1.25 net.

"Fairy Tales from the Front." Various forms of the story of the retreat from Mons and the vision seen are given. It appears that Mr. Arthur Machen first gave publicity to the story in his account entitled "The Bowmen" which was first printed in the London *Evening News*. This story is reprinted in chapter nine. The author of "Peeps into the Psychic World," after giving the story, says in substance, There is no story which has been so widely quoted and so popular, which has, in fact, one might say, really become a classic, and has set loose a tremendous number of similar tales. Many testimonies have been gathered in support of the story. Then follows an interview with the author of the original story which we quote as follows:

> Now, like a bolt from the blue, like a chilling wave of scepticism on the warm, sandy shores of belief, comes the statement of Mr. Machen, in an interview with Dr. Horton, that the whole story was merely written as 'copy'! . . .
>
> The story of "The Bowmen" has been told, I believe, in two senses in the *Evening News*. I was, as a matter of fact and lucky chance, the first in the field.
>
> Some time last September I was thinking of the terrible and heroic retreat from Mons. It is many years since I have told a tale, but somehow there was a fire in that history that burned in me, and made me wish that I could celebrate it in some poor fashion. And so the tale of "The Bowmen" came into my head. . . . I wrote it and dismissed it, and wished I could have made it better. As for its origin . . . I must say once for all, that I had heard no kind or sort of rumour of any spiritual intervention during the retreat from Mons, nor any faintest echo of such a rumour. "The Bowmen," as printed in the *Evening News*, was invention, as much as any story can be invention. (Pp. 171–188.)

This is the gist of Mr. Machen's statement of the origin of the story of the Angels of Mons, a story widely circulated and believed, but which apparently had its origin in pure literary invention. This shows that merely current report without authentic scientific investigation cannot be taken as the basis for serious efforts to prove the life after death. There are, however, innumerable psychic facts scientifically verified by the Society for Psychical Research which support the truth concerning life after death. But we would especially call attention to the fact that the

clearest rational proofs of the life after death, and the nature of the laws operative in the psychic realm, are to be found in the writings of Swedenborg

JOHN WHITEHEAD.

THE TWELVE APOSTOLIC TYPES.*

THE inmost of the Word is wholly divine. Impressed with its holiness, it is always the voice of the Divine Man that we "turn to see." But its external images of thought were selected from the natural memories of the scribes through whom the Word was given; and therefore the *form* of the Gospel narrative has been more or less determined by the character of the witnesses and the experiences through which they passed. The author of this book believes that a knowledge of these twelve men whom Jesus selected to bear His message, will give insight into the diverse ways in which human hearts are touched by the divine truth. The overpowering influence which Jesus exerted upon the lives of the twelve disciples did not take away their personality, but widened, elevated and consecrated it to special uses. Therefore it is said that "when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, *that they had been with Jesus.*" This was a part of the secret of their power — they had been enlightened and enlarged in mind and heart by association with the Master.

The Church of Christ is to have diverse forms, including some that have not yet been manifested. We do well to recognize this diversity, founded on such differences of personality as we may see in the very unlike characters of these twelve men. Mr. George labels them: Impetuous Peter; John, the ardent Apostle of Love; Sympathetic Andrew; James the Martyr; doubting Thomas; Matthew, man of affairs; prosaic Philip; Nathanael, the mystic,

* *The Twelve Apostolic Types of Christian Men.* By EDWARD AUGUSTUS GEORGE. New York: Fleming H. Revell Co. 1916. 235 pp., 8vo. Cloth, $1.00 net.

who is also called Bartholomew; Judas, the traitor; and the obscure three — James, son of Alpheus; Simon Zelotes; and Judas Lebbæus ("not Iscariot"), who is also called Thaddeus.

These studies are founded wholly on the Sacred Scriptures. There is no other authentic source of information in regard to these men of the multitude. But as here set forth, the stories thrill with life. They will appeal individually to those who can see themselves in these types, and who may take inspiration, or warning from them. There is not much in the book to which we of the New Church cannot heartily assent.

FRANK W. VERY.

"THE KINGDOM IN HISTORY AND PROPHECY."*

The introductory pages of this volume on "The Kingdom in History and Prophecy" imply that no treatise covering this subject comprehensively has hitherto appeared. So far as the language of the Bible will allow, the interpretation of the scriptural passages adduced (and they are many) is strictly literal. In brief the teaching of the book is approximately as follows:

Through the instrumentality of Satan (a rebel angel, a finite creature of God's own making), the race of mankind became involved in sin and the consequences of sin. To fallen man the Creator promised that He would eventually free the race from the rule of sin and would finally establish the kingdom of heaven on earth through one born of the house of David, this promise being primarily to the children of Israel. In perfect fulfilment of every recorded prophecy, this kingdom was definitely offered to the Jews through Christ, and was rejected, thus involving a complete transformation in the method of the further fulfilment of God's promise, which must nevertheless be fulfilled. Just as the Israelites in their journey from Egypt were once ordered to go forward into the promised land but re-

* *The Kingdom in History and Prophecy.* By LEWIS SPERRY CHAFER. Introduction by C. I. Scofield, D.D. New York: Fleming H. Revell Co. 1915. 159 pp., 12mo. Cloth, 75 cents, net.

fused, and were finally brought in after prolonged hardship and wandering at the Lord's pleasure, so in this case, the Israelites, having refused the promised kingdom when proffered, will finally be re-assembled in Palestine and have the kingdom thrust upon them. The full program of Zionism, so far as in accord with a correct interpretation of revelation (that of the author), will be definitely carried out. Satan will be overthrown, and sin will be eliminated from the chosen race entirely apart from any finite human agency. The kingdom of heaven under the rule of Christ will be ushered in with all the initial manifestations foretold for His Second Coming, and will be definitely set up in the world, centering at Jerusalem among the re-established Israelitish nation, but extending eventually to include all the races of mankind.

When will these things be? No one knows; but the true Christian cannot doubt, and should ever be prepared.

To one who may be interested in this method of interpreting the Bible, and in this subject as thus interpreted, we can heartily recommend Mr. Chafer's treatise. That its presentation from that point of view is fair and scholarly, we have the introductory testimony of the well-known editor of the Scofield Reference Bible. There can be no doubt that, so far as their knowledge goes, vast numbers of professed Christians hold this belief in a general way. Salvation by grace apart from the works of the law — solifidianism pure and simple, is involved throughout. A personal devil is made an essential factor in the entire proceeding. A victory of the infinite God over the finite Satan, His own creature, finally frees mankind from further sinning; and the kingdom of heaven is set up on earth as the final goal of the Creator's purposes.

No New-Churchman can desire to do much reading in literature of this sort, which involves an interpretation so radically at variance with the New-Church understanding of the Bible and of the purposes of God. Yet we think that the occasional perusal of such a treatise is worth while, in order that the vast superiority of the New-Church understanding of the subject as revealed from heaven may be seen in contrast, and thus appreciated more fully.

For a body of New-Church readers it is obviously unnecessary to criticize the volume adversely in any way other than by implication.

B. A. W.

THE FIRST OF ALL NEW-CHURCH HOUSES OF WORSHIP.*

On the nineteenth of June, 1791, the Society of the New Church in Birmingham, England, dedicated what was the first house of worship to be erected for New-Church worship in the world. Last year on that date and the preceding day, a Sunday, the Society held happy and proud services in commemoration of the event of one hundred and twenty-five years before. The present minister, the Rev. E. J. E. Schreck, had not spared himself to bring together for the occasion all possible relics and mementoes of that early time, which with inspiriting discourses upon the early history of the Society he presented to his congregations and to "a numerously attended social meeting." Out of his devoted labor for this occasion, and as a further memento of it, has come this pithy account of the Birmingham Society's first two or three years of life in its new "temple." In the careful research manifested, in the number of excellent illustrations, in the zestfulness of its narrative, this valuable historical treatise surpasses any other such account of a single Society's career of which we know.

Few societies, moreover, provide the historical student with so many stirring occurrences as crowded into the first years of the Birmingham Society's life. It was inspiring to dedicate to the cause of the Lord's Second Coming the first church so dedicated. In Rev. Dr. Priestly's attendance on the services the controversy which he waged with Mr. Robert Hindmarsh had its rise. And when the former by his sympathy with the French revolution provoked the people of the

* *Early History of the New Church in Birmingham, including an account of the First "New Jerusalem Temple," erected in the world.* By the Rev. E. J. E. Schreck. London: New Church Press, Ltd. 1916. 38 pp., 8vo., illus. Boards, $1.20.

city to indignation against the Unitarians, the mobs that attacked the buildings of that body were only prevented by the courage of Mr. Proud, the eloquent first minister, and by the gift of a guinea or two, from burning down the New-Church Temple, too, then hardly more than a month up. In eighteen months financial ruin overtook the ardent New-Churchman whose property the Temple was; the building was sold to satisfy his creditors. Before it passed into the hands of the Baptists, the Conference, or one of the two Conferences, unhappily, of the Church of England in 1793, was held there. The ruin of Mr. Hands also involved that of Mr. Proud; unable to remain in Birmingham, he becomes joint minister at Manchester. "Thus, tragically, ends the first chapter of the history of the New Church in Birmingham," "Bereft of minister, temple, and leading laymen . . . gloriously did the Birmingham Society emerge from this trial."

We hope that Mr. Schreck will give us the subsequent chapters of the Society's history some time.

W. F. W.

"EPHOD AND ARK"*

THE Jewish ritual of Old Testament times to-day has meaning for spiritual life only upon spiritual interpretation of that Scripture. The attainment to spiritual character which in one way and another is typified by the ritual of the Jewish approach to the Divine, is what most of us will be interested to learn from the Hebrew worship. Certainly to the average religious man such a work as that of Prof. Arnold, of Andover Theological Seminary, upon "Ephod and Ark," would be wholly unnutritious. It is the work of a specialist for the specialist in textual criticism and in the study of Hebrew worship. Only he could take the interest in minutiæ, needed for such inquiry. In the main, Professor Arnold seeks more

* *Ephod and Ark: A Study in the Records and Religion of the Ancient Hebrews.* By WILLIAM R. ARNOLD, Hitchcock Professor of Hebrew in Andover Theological Seminary. Cambridge: Harvard University Press. 1917. 170 pp., 8vo. (Harvard Theological Studies, III.) Paper, $1.50 net.

accurate knowledge of ark and ephod, finding the former to be a " plural box," i.e., a kind of box of which many existed, and " the usual instrument of priestly divination "; while the ephod, where actual, he finds was the primitive loin-cloth, transformed later into a ceremonial apron, and where spurious, as in passages representing it as solid, very heavy and " carried," not " worn," was in matter of fact an ark — the word being used in these passages in the effort of later editors to conceal the fact that the ark was not unique. There are two collateral inquiries, one into the meaning and translation of the Hebrew rendered usually " Jehovah of Hosts," which the author renders " Yahwe Militant." A chart at the end of the volume, setting out the varied appearances and references of the word for ark in the Old Testament, would be valuable to any student of that word and the object it stood for. It is probably rendered unnecessary by the reproduction of Professor Arnold's conclusions to say that only one who can keep his footing in textual comment could test them; also, that many critical students would find it impossible to follow him.

W. F. W.

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(*From the Author's Introduction, page 5.*)

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